

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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FROM C. H. BACH, PARIS

Son of Former *Inspecteur* of Lutheran Church in France Refers to Influences and Consequences Affecting Our French Brethren

THE GENERAL social and economic state of any country reacts necessarily on the welfare of the church; this is what is happening now to the Lutheran Church in Paris, France.

During the last few years, in addition to the general effects of the world's economic depression, this country has been shaken to its foundations by social and economic difficulties caused by various radical governmental policies. The hurried introduction of insufficiently studied social and labor laws such as the 40-hour week with no salary reduction from the 48-hour week, which was intended to reduce unemployment and increase the wage level, had the result of increasing unemployment because of the large number of factories and firms which were not able to face the new conditions of work, and simply closed down permanently. Although the salaries of civil servants, factory hands, etc., have increased 25 per cent on the average (*sometimes much more*), the professional men, doctors, lawyers, etc., have not been able to increase their incomes in the same proportion, and the clergy of our Church still receives its salary fixed in 1931 plus 500 francs. On the other hand, owing to the three successive devaluations of the franc, living costs even for the most necessary things, such as bread, milk, clothes, etc., have risen about 50 per cent since 1936, so that in spite of the wage increase nearly everyone has less buying power than two or three years ago. One must also add that taxes have increased sharply during the past year. The present government, in an effort to extricate the country from the financial mess into which it had fallen, has been obliged to decree heavier taxes still, which are beginning now to come into effect. Postal and transport rates and many others have been much increased. Postal rates, for instance, are now so high that everyone writes as little as possible, and direct advertising, or, in the case of our church, the sending of printed circulars, etc., has pretty well stopped. The whole country is looking forward to quieter times, however, now that the government is acting vigorously against all disorders in factories and shops . . . but everything and everyone is crushed under the high prices of every necessary thing.

Economic Reaction on the Church

All these conditions, of course, react on the church in general, and on our church in particular. It is extremely difficult, and almost impossible, to go ahead under these conditions; all we can do is to hold our own until better times. Up to the present no activities of the church have been stopped, although many of them are only just alive. The church, however, is determined to go forward, and our Inner Mission, which in October of 1937 estab-

lished an infants' day school at one of its posts outside Paris, opened another one last month in one of the Paris churches. As yet these schools have only a limited number of pupils because they are but little known and because the great number of government and Catholic infant schools offer severe competition. Our two schools are not yet self-supporting, but the Inner Mission hopes and expects that they will hold their own and gradually increase in size.

As mentioned in a previous report a small Tract Society was organized at the beginning of the summer. Appeals to the clergy for suitable texts have not been very fruitful, and so publication of the pamphlets depends entirely on one or two people. We have already printed two small tracts and expect to issue four or five more in the near future.

In another booklet we are anxious to publish a short study in English emphasizing the faith of the Lutheran Church addressed specifically to the clergy of the Church of England. In England, and probably throughout its dominions and colonies, the Lutheran Church is regarded as the "German Church," sometimes as the "Scandinavian Church," but no one has any knowledge regarding its faith and organization. The text of this little booklet is almost completed. But printing is so expensive in this country just now that we can scarcely afford the costs.

An interesting effort is being made by a young student here to organize the Y. M. C. A. and the Y. W. C. A. members in our parishes, to instruct them in the essentials of the Lutheran faith. Activity is just beginning, but we expect to be able to offer a favorable report very soon.

Shortage of Pastors

On the other hand a number of pressing and important problems await solution. One concerns the shortage of qualified clergymen. Since April 1937 two pastors have died and ill health has forced another to resign; two parishes have no pastors and there are no candidates and very few students to occupy these positions.

The chief problem concerns the general financial situation of the Church in Paris which is not included in the Inner Mission. In November of 1936 a general financial drive was undertaken, and so that year was concluded without any deficit. Since then, however, increased living expenses and the disturbed social conditions made it impossible for many people to pay what they had pledged to the church in 1937. The church deficit at the end of that year was 24,000 francs. When final calculations have been made for 1938 it is almost certain that that deficit will have risen to at least 72,000 francs.

The total receipts for 1938 amount to about 295,000 francs but expenses run up to at least 343,000 francs creating another deficit of approximately 48,000 francs. This added to the deficit of the previous year

brings the total to approximately 72,000 francs. Expenses during the past year have risen rather substantially because the salaries of the fourteen clergymen in the church not included in the Inner Mission have been raised; because our hospital at Courbevoie can no longer pay the full salary of its chaplain; and because the church is no longer receiving funds resulting from a special campaign to liquidate its debt.

As these figures indicate, our clergy received the same salaries in 1938 as they did in 1931 except for the small addition of 500 francs; yet because, as mentioned previously, the actual cost of living is 50 per cent to 60 per cent higher than it was a few years ago, it is difficult to understand how our clergy can properly live now, unless they have other sources of income.

These salaries must be augmented by at least 15 per cent to bring the maximum salary to 24,000 francs a year. To achieve this goal would cost the church an additional 50,000 francs each year. The various parishes have received earnest requests and are now ready to make a determined co-operative effort to pay more adequate salaries. An effort is also being made to rearrange the parishes so as to permit more economies. Perhaps if it is God's will the budget of the church can once more be brought to normal.

Any solution tending to reduce the activity of the church, however, would not be acceptable, especially now as the Reformed churches in France have united. Because they have made a special point of never leaving parishes in the large towns and cities without clergymen, whatever we shall be forced to do will be interpreted as a clear proof of weakness on our part. That argument will be effectively used by many members of our church who believe that the Lutheran Church also should affiliate itself with the Reformed group which is very willing to absorb us.

Please do not think we are discouraged. We have full confidence in the power of God to over-rule all these problems. We are concerned by the very serious problems relating to the material side of the organization of our church, but we are hopeful that in a few years France will again return to its normal state of living and that our church may be able to make greater progress than ever before.

"If we are in the boat with Jesus we are sure to reach the other side."

It is easier to hate war than to hate in ourselves the things that make for war.

—E. F. Little.

Officers of The United Lutheran Church

F. H. KNUBEL, D.D., LL.D., S.T.D., *President*
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* As of January 11, the value in American exchange of one hundred French francs was \$2.63.



GEORGE A. GREISS, D.D.,
President

EPIPHANY

A Call to Aid in World Evangelization by President G. A. Greiss, D.D., U. L. C. A. Board of Foreign Missions

THE EPIPHANY SEASON that centers around the beautiful narrative of St. Matthew's Gospel of the Wise Men being led by the supernaturally brilliant star to the place where the Young Child was is an appropriate time to bring to the attention of our Church the cause and call of world

evangelization. How attractive was the King of the Jews to those sages; how much more attractive is He to us and to the world, as we really know Him as the Son of God, the Son of man, the Saviour of the world. To us the little Gospel, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is a glorious truth, and we desire that all the world should share this truth with us.

That star which guided the Wise Men from the East to the home of the royal Child, causing them joy and a deep spirit of adoration, worship and sacrifice, because they thought they had found the King of the Jews, is superseded with us by the light of His eternal Gospel, which reveals to us truly the King of kings, the only wise God. Like the men of old who brought their gifts of gold and frankincense and myrrh, so we too bring our supreme gifts of self, substance and sacrifice in deepest homage to our King and Saviour.

For a number of Epiphany seasons the Foreign Mission Board called upon the Church for her golden gifts, not only to carry on the evangelization of those parts of the world committed to us, but also to lift a great handicap in the form of an accumulated debt. You, like the Wise Men of old, showed your loyalty to the great Head of the Church by bringing your gifts, that now we may rejoice together over that work accomplished, giving the Board its present freedom to heed in a larger measure the great call from the fields for enlargement and development. We unitedly pray, "Thy kingdom come," and unitedly give and sacrifice, if need be, in order that our prayer may be answered.

Personal Service and Sacrifice

The gifts of gold of the Wise Men are symbolical of our real appreciation of our Lord and Saviour: they are expressive of the best we are through Him, and the best we can do for Him. Love for Him requires not our least but our most, and love for lost humanity demands that we bring the gift of the Father's love to the last man of earth for whom Christ died. Our allegiance to Christ can best be expressed by our loyalty to His Kingdom program, and obedience to His last commission, "Go into all the world and preach the Gospel to every creature." This can be accomplished by our golden gifts of personal service and sacrifice. Our Christian mission to the world embraces the salvation of the whole man, the healing of his body as well as his soul, and it is to this end that the Foreign Mission Board is calling the attention of

the Church at this time to the needs of the hospital at Rentichintala, India, and asking during this Epiphany season your golden gifts for this noble institution. To make men every whit whole was the work of our Saviour and King; and in emulating His example it shall be our mission too. May India see in us, the American Church, the spirit and power of our Lord and Master by the rehabilitation that is made possible for them through our gifts, and may we in that great and eventful day also hear our Lord say unto us, "Inasmuch as ye have done it to the least of these my children ye have done it unto me!"

A Consecrated Spirit

The gift of frankincense is typical of a prayerful, worshipful, consecrated spirit of the true believer. Worship is the expression of our true relationship to our Saviour, as prayer, praise, and thanksgiving issue from our hearts. His Kingdom will come on the earth in proportion as we are devoted to its expansion and proclamation. Epiphany is a time for God's children to spend in prayer, that His Kingdom may come to all mankind by sending them the Gospel, which is the power unto salvation to all who believe. With our frankincense we acknowledge His Lordship, and yield Him implicit obedience. The whole world will be the object of our evangelistic effort, which will elicit our best service and sacrifice. May our daily personal interest ever include those for whom Christ died, and may our daily intercession at the mercyseat witness our abiding consecration to the task of making God's love in Christ known to the ends of the earth!

The Power of Redemption

The last, and in some respects the most significant and prophetic gift the Wise Men brought to the King was myrrh, the emblem of death. This interprets for us our greatest Epiphany mission to the unsaved world, namely, to bring to it the saving truth of redemption through the death of Him on Whose cross was placed the superscription, "Jesus of Nazareth, the King of the Jews." The great theme of atonement expressed in this declaration, "He died for our sins, and was raised again for our justification," is the driving motive of the Church to carry on until Christ comes. Without this power our work would be in vain. It might be pure humanism, but devoid of salvation. Let us, then, give the gifts of our substance, the prayers of our consecration, and the Gospel of healing and salvation to the world, but especially at this Epiphany season to Rentichintala Hospital, and glorify not only the King of the Jews but the King of kings and the Lord of lords!



"THEY PRESENTED GIFTS; GOLD, AND FRANKINCENSE, AND MYRRH"

THE United Lutheran Church has well-established missions in India, Japan, China, Liberia, Africa, and the Argentine and British Guiana in South America. This vast field of service is being cultivated by 164 ordained and unordained men, wives of missionaries, and single women. Are we at home supporting their efforts?

FREDERICK A. MUHLENBERG

A Story by Henry Manken, Jr., Washington, D. C.

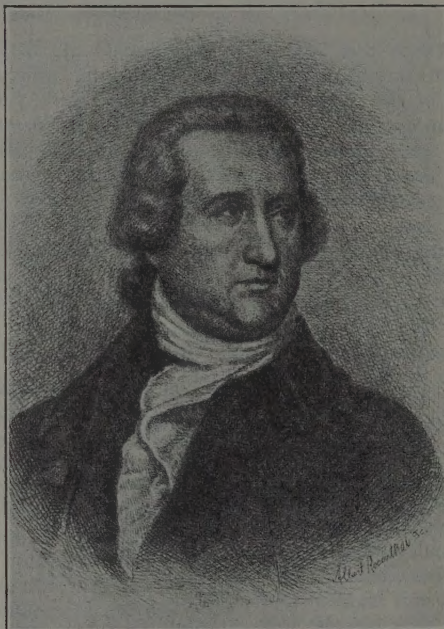
THE AMERICAN people are still in the midst of their sesqui-centennial celebration of the adoption of their national Constitution. This celebration began September 17, 1937, and will close April 30, 1939. The latter date will mark the one hundred fiftieth anniversary of the inauguration of our first president under the new federal Constitution—George Washington. Among the family names of those who were prominent in the affairs of the state during the Revolutionary period, the name of Muhlenberg stands alongside that of Adams. The subject of this brief sketch is that of Frederick Augustus Muhlenberg, the first Speaker of the First House of the United States Congress.

Frederick Augustus Conrad Muhlenberg was born of a native-born mother in the Lutheran parsonage at Trappe, Pa., January 1, 1750. He prepared at home and abroad for the Christian ministry and in 1773 accepted a call to Christ Lutheran Church of New York City. These were turbulent times, and the young, patriotic pastor took sides with the friends of freedom. When the British soldiers entered the city, young Muhlenberg fled for safety to his father's home in Pennsylvania at Trappe. In 1779 he left the ministry and entered the field of politics in behalf of national and political liberty.

In Continental and State Assemblies

His first step in the political field was to accept a candidacy as a member of the Continental Congress, and to this he was elected March 2, 1779. He was then elected to the Pennsylvania General Assembly and became its presiding officer in 1780. His position of responsibility and trust evidenced the esteem and confidence of his colleagues.

The general character of the man and his reactions to the spirit of the times may be seen in several quotations culled from a letter written October 11, 1780. He writes of those "More noisy than inclined to do real service. . . . They care more for the emoluments than the welfare of the country. In general, it is sad to see that public spirit and virtue are more and more on the decline; while avarice, dissipation and luxury are gaining the upper hand." Concerning the public status he writes, "The coffers are empty, the taxes almost unendurable, the money discredited, the army magazines exhausted and the prospects to replenish them poor; the soldiers are badly clad, winter is coming, and the enemy by no means to be despised. . . . However, let us once more take cheer and be steadfast, relying on God and our own strength, and endure courageously—then we shall after all be sure of reaching our goal." Referring to himself he confesses, "If I had not been induced by the urgent appeals of the Germans to accept membership in the Assembly, a resolution in which the large majority of votes I received further confirmed me, I might have been tempted to take again to the Apostolate. But I am here not my own master and must be satisfied to serve where my fellow-citizens want me." To certain criticisms he declares, "Sometimes



Lutheran Colonist, American Patriot, Christian Statesman, First Speaker of the United States House of Representatives, Signer of the "Bill of Rights"

my phlegmatic temper becomes a little ruffled, when I think of those asses; but mindful of Solomon's proverb I let the fools alone. . . . I am now much wrapped up in politics, the more one is concerned with them, the deeper he is drawn in. . . . Believe me, I have become faint in body and soul. Take my remark as you please, I assure you I aim at nothing but the welfare of my country." (Translation by Seidensticker.)

As a Presiding Officer

It must have been to his political influence and confidence in his character and ability that as soon as Muhlenberg became a member of the Pennsylvania General Assembly, he was (on November 3, 1780) elected its Speaker, at the youthful age of thirty. To this position he was re-elected in 1782. When later he became a member of the Board of Censors, he was called to its presiding chair. The first court in Montgomery County was opened on September 28, 1784, and again he was elected to preside. Frederick Muhlenberg was also a member of the Pennsylvania Convention which ratified the new Federal Constitution.

This convention met in Philadelphia September 21, 1787, and as an important item of its first business it elected Frederick Muhlenberg its presiding officer. Pennsylvania adopted the proposed Federal Constitution (yeas 46, nays 23), Wednesday, December 12, 1787. Saturday, December 15, 1787, it was unanimously resolved, "That the thanks of this convention be presented to the President, for his able and faithful discharge of the duties of the chair."

The first Congress under the new Constitution of the United States was scheduled to assemble March 4, 1789, at New York. Pennsylvania sent eight delegates to the new National House of Representatives, two of whom were the Muhlenberg brothers, Frederick and Peter. They were both regarded as Federalists. Only eight senators and thirteen representatives were on hand March 4. The House finally assembled April 1. Having been sought so often as a judicious and safe counselor, and his character, abilities and temper being generally recognized, with the reputation of an experienced presiding officer, Frederick Muhlenberg became the first Speaker of the first House. He was only thirty-nine years old. What a contrast to the situation when he fled before the British out of this very city because of his public espousal of republican principles for human rights and popular liberties.

In 1799 Muhlenberg was appointed the Collector-General of the Pennsylvania Landoffice, and removed to Lancaster, the state capital. He died here June 4, 1801, and was buried in the cemetery of Trinity Lutheran Church.

The "Bill of Rights"

There were those, 150 years ago, who contended that the new national Constitution was not specific enough in guaranteeing the people against a possible rise of despotic power which might jeopardize those very human rights and pop-

ular liberties for which they had fought and sacrificed. Outstanding among those who advised and urged such a definite "Bill of Rights" was Thomas Jefferson. In a letter to James Madison, dated December 20, 1787, Jefferson expressed his dislike of the provisions of the Constitution which had omitted "a bill of rights, providing clearly, and without the aid of sophism, for freedom of religion, freedom of the press, etc." The first ten amendments (originally twelve) to the Constitution, commonly known as "The Bill of Rights," were introduced in the Congress by James Madison. "They simply set down in black and white, in terse, vigorous and expressive language, landmarks for the future to which both the courts and the people could turn with certainty and apprehend with clearness. So considered, their value cannot be overestimated." (F. D. Smith.)

This state document and constitutional landmark, which has come again into prominence in the nation's thought, is signed by Frederick Augustus Muhlenberg, Speaker of the House of Representatives, and by John Adams, Vice-president of the United States and President of the Senate. Thus the "Speaker authenticates by his signature, when necessary, all acts, orders, and proceedings of the House. He therefore stands responsible for the assurance that such acts and orders have been passed in a proper and constitutional manner." (M. P. Follett.) Their final ratification by three-fourths of the states was committed to Congress by the President, George Washington, December 30, 1791.

The Scottish seer, Thomas Carlyle, once wrote, "The eternal stars shine out again, so soon as it is dark enough." In a day when totalitarian governments and aggressive national dictators are again on the march, the above observation is pertinent to those political documents that set forth in clear, unmistakable language human rights and popular freedom. The American Constitution and its "Bill of Rights," like the eternal stars, shine all the more brightly and distinctly at this very moment when so many modern governments and peoples are groping in an encircling uncertainty and deepening darkness, and when human rights and liberties are denied or in danger of being withdrawn.

F. A. C. Muhlenberg's Influence

While in the records that are available practically little is recorded of Muhlenberg's public utterances, yet he was a Christian statesman of a high moral and patriotic character and of a wide personal influence. His family background was one of Christian culture and on his mother's side of American tradition. Conrad Weiser, his maternal grandfather, came to the regions of the Schoharie as a boy of fourteen in 1710. He induced the Indians to throw in their influence with the English and Protestant colonists. He signed every important treaty of the Colonies with the Indians from 1732 to 1760. When Congress resolved itself in 1794 into a Committee of the Whole to consider and decide the very vital matter of Jay's Treaty with Great Britain, it is claimed that Muhlenberg cast the deciding, favorable vote. It was a "courageous, statesman act," although it cost him much of his popularity in Pennsylvania. Concerning the political party of which Muhlenberg was a member, Biddle in his "Autobiography" writes: "At the head of the Republican party were Robert Morris, Fred. A. Muhlenberg, etc. . . . The Republicans, since called the Federal party, have always been the most wealthy, and generally the most respectable of our inhabitants" (pp. 244-5). Such was the influence of Frederick Muhlenberg and his brother, General Peter Muhlenberg, that John Adams wrote of them: "The Muhlenbergs turned the whole body of Germans, great numbers of the Irish, and many of the English; and in this manner introduced the total change that followed in both Houses of the Legislature, and in all the executive departments of the national government."

THE GOSPEL MINISTRY

A Personal Testimony to This High Calling

By Dr. Arthur H. Smith

DR. ARTHUR H. SMITH, ordained to the ministry in 1891, and pastor of Trinity Church, Ashland, Ohio, for most of this time, writes as follows concerning "The Ministry, as I See It," in *Hamma Notes*, published by Hamma Divinity School, Springfield, Ohio. Dr. Smith is to all who know him a great man of God and a splendid pastor. We quote:

The Christian ministry stands out, among all the varied callings from which men may choose, as unique and distinct above all others because it has spiritual objectives, spiritual incentives and spiritual empowering. As I draw near to the close of my active ministry, I am more than ever deeply impressed with the fact that the work of the ministry may be expressed comprehensively in three familiar terms—preaching, service, and pastoral care. Looking back, I see the minister as a preacher, a servant, and a pastor.

First, I see the ministry as the proclamation of the saving Gospel of Christ. The minister is a preacher and teacher of the Gospel and thus fulfills the prophetic office. A prophet is a teacher, or as I have heard the title defined, "God's spokesman to man." Such is the minister, "God's spokesman to man," the ambassador of Christ, carrying the message of God to sinful and needy souls. Thus the ministry is a high and noble office which lays heavy responsibility upon every man who hears its call—responsibility for souls. Every true minister, as he grows in years and experience, feels more deeply this responsibility ever upon his heart, and strives prayerfully to be true to his high calling and preach only "Christ crucified and risen," that men may be saved.

Second, I see the ministry as *service*. The minister is a *servant*, for that is the meaning of the term. Jesus said, "The Son of man came not to be ministered unto, but to minister." So the minister is here, not to lord it over the church, but to serve as did his Master. He must be ready to render any service, no matter how humble, day or night. He may be called in the middle of the night to go to minister to the sick or the dying in the hospital or the home. He must comfort with the Gospel the sorrowing and the broken-hearted, and he must minister to the needy and those who have met with adversity. It is a work of "serving love," but a blessed service. The richest compensation a minister can receive is the gratitude of the sick, the sorrowing, the aged, and the needy to whom he brings sympathy and comfort and help.

Third, I see the minister as a *pastor*, shepherding his flock faithfully, with Christian love and sympathy. His is the care of souls, than which there is no greater service; for it is a spiritual, personal ministry which reaches eternity. He visits, teaches, advises, warns, guides, leads, ever with one purpose—the salvation of souls and their building up in Christian faith and life. One tendency of the present day is to belittle pastoral visitation; do not yield to it. Another strong tendency is to change the pastor into an executive or an administrator; if he yields he is in danger of losing the spirit of his ministry. He serves his Lord best and highly, if he is content to continue as a humble but faithful preacher—minister—pastor. Thus he finds abiding joy.

THE MANTLE of Divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite care God is so vigilant of these least things, will He be unmindful of man, whom He has made the crown and glory of His creation?—*Selected*.

Meeting of U. L. C. A. Executive Board

Reported by Secretary W. H. Greever, D.D.

THE FIRST meeting of the Executive Board of the U. L. C. A. for this biennium was held in Philadelphia, January 12, 1939. Three members of the Board were absent and excused. Two new members, elected at Baltimore, were welcomed and introduced, Henry H. Bagger, D.D., president of the Pittsburgh Synod, and Paul H. Krauss, D.D., pastor of Trinity congregation, Fort Wayne, Indiana.

The President announced the following Board Committees to serve for the biennium:

Constituent Synods: A. E. Bell, D.D., chairman; H. H. Bagger, D.D., and Paul H. Krauss, D.D.

Boards and Committees: E. B. Burgess, D.D., chairman; E. P. Pfatteicher, D.D., H. W. A. Hanson, D.D., and James C. Kinard, Ph.D.

Finance Committee: E. Clarence Miller, LL.D., chairman; Mr. Robert F. Bowe, and Mr. J. K. Jensen.

Legal Committee: Robbin B. Wolf, LL.D., chairman; Judge Claude J. Reno, and John L. Zimmerman, LL.D.

Dr. R. B. Wolf and Dr. J. C. Kinard were appointed representatives of the Executive Board on the Administrative Committee of the Laymen's Movement.

Mr. S. F. Telleen was re-elected as a member of the Commission on Investments, term expiring in 1944.

Referred Items

The convention minutes revealed the fact that twenty-three items were referred to the Executive Board by the convention. Mere routine matters were disposed of, but those matters which require special consideration were referred to regular or special committees for later reports and recommendations. These referred matters include such items as—Committee to define a church paper policy; new blank for report on the state of the Church; Social Security for church workers; restudy of distribution of apportionment receipts; corporate communion services; appointment of Commission on Theological Education.

Publications

The Executive Board approved the action by the officers providing for the printing and distribution of twenty thousand copies of the "Declaration on The Word and The Scriptures," and authorized the publication of sufficient additional copies to supply requests for distribution. In the original distribution a copy was sent to each of the twelve (approximate) thousand Lutheran ministers in America.

The printing of five hundred copies of the address of Dr. Luther D. Reed delivered at the Baltimore Convention in connection with the observance of the fiftieth anniversary of the introduction of the Common Service was authorized.

The Executive Board voted to advise the Board of Publication that it was of the conviction that the time had come to cease the publication of the old Book of Worship.

The tabulated forms presented in the report of the Secretary, one showing the classification of ministers of the U. L. C. A. according to employment, etc. (twenty distinct groups), and another showing the use of languages in the U. L. C. A. congregations, were ordered to be inserted in the Board minutes for the information of Presidents of Synods and Executives of Boards.

Finances

The Treasurer reported that receipts for the calendar year on apportionment benevolences were better than for the previous year, although the increase is not phenomenal. For 1938 the per capita contribution for the causes included in

the apportionment was \$1.40 and the average for synods was 51.86 per cent of the amount asked for.

Appropriations from the treasury of the Executive Board were authorized as follows: For Luther League, \$6,000; for World Conference on Faith and Order and World Council of Churches, \$600; for Promotion Plan, \$1,000; for Promotion Work of Auxiliaries, \$200; for Committee on Centennial Tour to India, \$225.

From the Treasurer's Report it appears that the net expense of the Baltimore Convention, met from the treasury of the Executive Board, was \$16,487.66, including the printing and postage of the Bulletin, but not including the printing and mailing of minutes.

Elections to Boards and Commissions

Upon the presentation of nominations from Boards and Agencies, submitted by the Committee on Boards and Committees with recommendations, the following elections were conducted and declared:

To the *Commission of Adjudication:* Mr. F. H. Horlbeck, for term expiring in 1944.

To *Parish and Church School Board:* the Rev. Paul R. Clouser and the Rev. Hugo L. Dressler, for terms expiring in 1944, and Mr. O. W. Osterlund, for term expiring in 1942.

To *Board of Social Missions:* the Rev. W. C. Boliek, for term expiring in 1944; the Rev. J. Earl Spaid and Mr. Albert E. Koch, for terms expiring in 1942; and the Rev. H. E. Crowell and Frank M. Ulrich, D.D., for term expiring in 1940.

Change of Name

Upon the recommendation of the Committee of Secretaries, approved and presented by the Committee on Boards and Committees, the change of title for the program calendar of the church, from "Calendar of Special Days and Seasons" to "Calendar of Causes" was authorized.

The following action by the Baltimore Convention was brought before the Executive Board, by members of the Board, with the request that something be done to enlist the whole Church in our earnest effort to make it effective:

"Be it resolved, that the Laymen's Movement for Stewardship ask this Convention of the United Lutheran Church to urge the agreement of all the synodical bodies to institute a campaign among its congregations for the years 1939 and 1940, to raise 100 per cent of their apportionment, with the conviction that the accomplishment of this purpose, and the realization of the immense values which will be secured thereby, for all the operations of the United Lutheran Church, will convince synods and congregations that this annual objective, the two million dollar apportionment, can and should be regularly attained.

"Also, be it resolved, that the Laymen's Movement for Stewardship pledge its utmost assistance in the successful carrying forward of such a campaign.

"Also, be it resolved, that it is our well-considered opinion that such action by this Eleventh Biennial Convention of the United Lutheran Church does fittingly mark the Twentieth Anniversary of the United Lutheran Church."

After serious discussion the following motion was carried:

"That a special committee, from this Board, be appointed with power to act, to investigate and appraise all agencies and instruments concerned with raising the benevolence funds of the church, and to report to the next meeting of this Board, with practical recommendations on ways and means for the realization of the purpose of the Convention resolution."

Mr. J. K. Jensen and Dr. Paul H. Krauss were appointed as the special committee.

The request to Dr. Burgess that he gather and collate the standing resolutions, adopted by conventions from time to time, under which the work of the Church is conducted, led to examinations of minutes and then to office conferences with the result that a proposed general revision of the By-

laws was placed before the Executive Board for study, and for record in its minutes for the attention of others outside of the Board membership.

The Executive Board approved of the tentative program and schedule submitted by which the U. L. C. A. will be provided with personal representation at the meetings of the Constituent Synods in 1939.

HANDMAIDENS OF LOVE

President Harvey D. Hoover, D.D., Writes for the U. L. C. A. Board of Deaconess Work

WHEN JESUS on the cross said: "Behold thy mother," He was talking about one who was not only a deaconess of the Church but also of the Lord of the Church. When He asked John to provide for His mother, He was establishing the first motherhouse of deaconesses. Said He: "Whosoever shall do the will of my Father . . . is my sister, my mother." Mary was a "mother"—a deaconess, a "sister" of the Lord of the Church, having done the will of the Father in heaven.

From this significant commission regarding the care of one who was ministering to the Lord of the Church, let us cross the changing centuries to the work of the deaconess in the Church of today. The changeless Christ still recognizes these devoted women of the Church who are doing His Father's will as His sisters. And the suffering Saviour of a suffering humanity is asking His disciples who are near Him adequately to care for these ministering servants of the Church He loves.

Note that Jesus committed the care of Deaconess Mary to John, known as the apostle of love. God is love. They who truly serve Him know the love of God. God dwells in them. They obey Him in love. "Service is love in overalls." These ministering servants of the God of love, whom we call deaconesses, are the handmaidens of Love.

Adequate Appreciation of Calling Urged

The first duty of the Church is to appreciate her deaconesses—these ministering "sisters" and "mothers" of the Lord Jesus. Adequately to appreciate them and their ministry of love, we must intelligently and sympathetically understand what they are doing and what they are in the sight of God.

In what respect are they handmaidens of Love? Briefly: they are ministering servants of the God of love in this that they exclude from their life and work parade and pride. They practice self-denial—sometimes to the point where they suffer from the lack of self-assertion. They have cast off fear. By faith they eliminate the fear of failure. They know no jealousy or envy, hurry or hate—they are the Lord's. Worry is buried. Irritation disturbs not their peace in the Lord and in the joy of His service.

This they do, not perfectly, it is true. But they approach unto this goal. And to the degree to which their life and work excludes these enemies of and opposites to love, they are the Lord's deaconesses. To a surprising degree they achieve their goal in their ministry. Few of us appreciate how Christlike are these deaconesses and their lowly work of love.

The Lutheran deaconess is a handmaid of Love because she incarnates in herself and her work of mercy the gentleness of Jesus, the kindness of the Good Shepherd, the patience of the power of God, and the beauty of holiness in action in the spirit of Him Who went about doing good. In this way do they manifest forth the presence of the grace

On Septuagesima Sunday, February 5, according to the plan of the Church and the Calendar for Special Days, the cause of Deaconess Work is to be presented throughout the Church. This Board is one of the seven major Boards of the United Lutheran Church, and receives a percentage of the benevolence apportioned to boards and agencies.

and glory of Christ. Because there is no "show" or demonstration, we often fail to recognize that in these devoted deaconesses Jesus is present among us ministering to His "little ones."

These handmaidens of Love also suffer with the Saviour of mankind. Thus is manifested the indwelling God

of Love. They take into their bosoms of compassion the broken, torn and bruised of humanity. They bear in their arms of prayer and patient faith the unfinished souls to the Creator Who would make all things new. They open doors to freedom in Christ to imprisoned personalities. They bind up the wounds of the vicious and the victims left lying along the cold highway of ungodly living. They minister to those who have met with misfortune. They quiet the aching heart of those in pain, and smooth the wrinkled brow of those in distress. They breathe peace and sing joy into searching souls of a lost and wandering humanity. This is done as humbly as the giving of a cup of cold water to the thirsty. The very unostentatiousness of the service is lovely. But because it is humble, modest, lowly and obscure we must not overlook or fail to appreciate it. These maidens are the helpful hands of the Church stretched forth to heal the ugly sores of suffering humanity. They are the healing hands of the Son of man.

The ability to render this ministry is not the weakness of womanhood, the lowliness of the work, the results of the ministry—great or small. These are the handmaidens of Love, because in and through them is operative the Love of God, the grace of the Lord Jesus Christ, and the power of the Holy Spirit.

How Does the Church Support This Ministry?

This costs dearly. No one can render this ministry of mercy or be a handmaid of Love without soiling the hands and breaking the heart. If we would adequately appreciate we must serve, share and suffer with these "Sisters" of our Lord.

This work does not cost us enough! There are 160 deaconesses now serving in the United Lutheran Church in America. The total contributions through the United Lutheran Church to the Board of Deaconess Work last year was a sum equal to the total of the modest salaries of ten ministers! The amount per member appropriated by the United Lutheran Church to this work is *two cents*. Of this amount *one cent* is contributed, offered, consecrated!

We do not place a high value on that which costs us little or nothing. Can we properly appreciate the great work of the deaconesses if we give only one cent per person in the Church to its support? Can we withhold a larger support if we fully appreciate this work of Love?

Let us gratefully appreciate the deaconess of our Church who in ministering to the least of these, is ministering unto the Lord. And let us express our appreciation. Let us "say it with the flowers" of a full apportionment.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

It May Be Too Late to Matter—though that still remains to be proved—but the growth of American sympathy for Loyalist Spain has been steadily increasing. The most recent "Gallup Poll" indicates that 76 per cent of the persons polled were pro-Loyalist; of the Protestants polled 83 per cent were pro-Loyalist, and of the Catholics 42 per cent, and 33 per cent neutral. A study of previous Gallup polls reveals that the American pro-Loyalist vote has doubled within the last two years. General Franco has been commended neither by his murderous destruction of civilians, particularly women and children, nor by his allies who signed an intervention pact and never kept it. The world's small-fare has never been seriously threatened by the small minorities of leftist radical "isms" among the Spanish Loyalists, but it has begun to realize the threatening portent of Franco's friends. England and France will yet have to pay a heavy price for their ambiguous attitude toward Spanish Loyalists.

Our Government Hopes It Won a Victory at the Pan-American Conference held recently at Lima, Peru, but it knows that critical problems remain. Mexico's confiscation of the oil properties of some of our citizens—under a special act that speaks politely of "expropriation", but which is nothing but plain stealing—threatens to be followed by similar actions in some of the Central and South American states. The delicate procedure of the United States in handling the Mexican action has been dictated by the carefully agitated suspicion of the other Latin states, which is directed against our "good neighbor" policy. Its practical effect, however, has been to embolden some of these other states to arrange for a similar raid whenever the times shall be propitious. Even before eulogies of the Lima Conference had dropped out of the South American papers, Chile had begun to launch confiscatory taxes which will fall most heavily on our merchant-exporters, and other states are preparing to follow her example. It has since been revealed to our amiable citizens that Peru, the host of the Conference, not only imposed a rigorous and hostile censorship on newspaper correspondents, but also spied upon and rifled the private and public documents of our delegates to the Conference. Actions such as these do not promise a permanent or happy agreement between the Americas. Soon or late the southern republics will have to be taught that a "good neighbor" must receive good-neighborliness in return.

A Sensible Argument Against War was recently offered in a manifesto issued by the Society for the Psychological Study of Social Issues. From those who claim that war is inevitable because of man's "aggressive instincts," the society demands to know, "Whose aggressive instincts? Those of the men who fight the war, or those whose acts lead into war? . . . When two men get into a personal fight, each knows why he is fighting and has the alternative of not fighting." But in war people are led into fighting who "are prevented from knowing the real reasons for the war, and are artificially motivated by propaganda often composed of falsehoods." A further statement of the manifesto reveals that of a recent poll of several hundred psychologists "over 90 per cent denied that any proof existed for the view that man's instinct leads to war."

Hotel Managers Are Being Forced to devise plans to save their table linen from the scribbblings of their guests. In some New York hotels watchful waiters hurriedly present pads of paper to their patrons when they see them draw-

ing out pencils. Restaurant owners, in a similar defense, have taken to using the Dennison paper "Game-Naps," which have ticktacktoe and other games and puzzles printed on them. No doubt the situation requires heroic treatment. A recent analysis of a large number of tablecloth and napkin markings in a large group of hotels disclosed that sixty-nine per cent of them were business figures; thirteen per cent were designs of boats, houses, baby carriages and other structural preoccupations; seven per cent were verses of songs, or their titles; six and eight-tenths per cent depicted girls' faces or bodies; three per cent were coarse jokes; three per cent just shapeless scribbblings. However good the reason, care and tact must be exercised in the abolition of this long-established custom. When once this process of restriction is established, it will tend to expand. Soon guests at hotels would lose the time-honored privilege of burning holes in blankets while smoking in bed, and towels could no longer be used to polish dusty shoes.

A Soviet Purge for Purgers has brought out evidence that should be a surprise to no one. In the police section of the Commissariat of Internal Affairs, five members were brought to trial on charges of extracting confessions from innocent persons. It is the psychology and method of the Inquisition all over again. The practice of the injustice was due to the wish of the defendants "to safeguard themselves by making unjustified accusations against their fellows in response to the demand from Moscow authorities for vigilance against anti-Soviet elements." The Soviet demanded results, and their servants magnified their office to get the results that would assure their position. Though the fault was actually the Soviet's, it professes to be outraged by these false charges. Nevertheless it is proceeding with the arrangements for an even more despicable demonstration. Under the direction of the Militant Godless League, Russian boys and girls are being instructed in a limited liability of obedience to their parents in the following way: "If parents want to please the priest, and send their children to serve outworn traditions of an area of exploitation, then the children are not obliged to be obedient. In that case they should not fear to stand against the parents." The method has been used before, but it always leads to the same thing—the children become the spies of a suspicious government against their own parents.

A Recent Meeting of the American Association for the Advancement of Science at Richmond, Va. (December 27) became a clearing house for other ideas than those commonly attributed to science. Dr. G. D. Birkhoff of Harvard University bore testimony that "in the daring effort of the scientist to extend knowledge as far as possible there arises an aura of faith. It is this spontaneous faith which furnishes the most powerful incentive and is the best guide to further progress. . . . On any scientific level, intuition, reason and faith played interdependent roles." Later in his discourse, Dr. Birkhoff presented among his own articles of faith that (1) "it is desirable to accord reality in equal measure to all kinds of knowledge everywhere"; (2) "the transcendent importance of love and good will in all human relations is shown by their mighty beneficent effect upon the individual and society." Two days later Dr. Richard Gregory, a British visitor, speaking of "Science in Religion," advanced a more specific thought: "It is just as permissible to assume that another world awaits habitation of an exalted type of humanity after this earth has come to an end, as it is to believe in the eternal existence of individuality. . . . Though science is unable to provide any positive evidence for survival of personality after death, it must acknowledge that belief in such survival is a powerful factor in human development." Both these statements may be regarded as footnotes to theology. They surely indicate an enlightened attitude toward faith.

Whither Bound in Home Missions?

Interdenominational Conference Reported for THE LUTHERAN

By MISS NONA M. DIEHL, Philadelphia

THE HOME Missions Council and the Council of Women for Home Missions meet annually in January in joint session. Much of the program which is carried on in North America is projected jointly by these two groups which are made up of co-operating boards and agencies, including twenty-two denominations. This year the meetings were held January 6-9 in Baltimore, Md., in the Southern Hotel, and in the First Presbyterian Church.

The World Day of Prayer, the Work Among Migrants, and the Religious Education Program among American Indians are probably the phases of work of the councils which are best known. The World Day of Prayer has come to be a most important day for Christian women in all parts of the world. Co-operating in the projecting of this program are the Women's Committee of the Foreign Missions Conference, the National Council of Church Women and the Council of Women for Home Missions. The World Day of Prayer, the first Friday in Lent, is rapidly coming to symbolize for the Christian women of the world the spiritual unity of Christ's Church. In many different languages, in different climates, in rural communities and great cities, in small chapels and immense cathedrals, women become conscious of one another as the body of the Lord joined together in prayer.

Work Among Migrants

This large group of underprivileged in our country has been the special concern of the Home Missions Councils. The many families who know no home, who spend one season in beets, another in cranberries, another in tomatoes, etc., who make cooking easier for millions who live in comfort, must become the concern of more of us. Socially, economically and spiritually underprivileged, there is a challenge here for the government as well as for the church. A pamphlet published during the past year, "They Starve that We May Eat," describes this situation very vividly.

Secular education is provided by the government for the American Indian. Religious education becomes the duty of the church. Denominations having work among the Indians have welcomed the privilege of co-operating in providing directors of religious education who serve in a number of Indian schools.

The increasing use of alcoholic liquor among Indians is creating another very serious problem which must be faced.

Home Missions and Social Trends

After the business sessions of the councils, a program was presented which was built around the theme, "Home Missions and Social Trends." Informing addresses, followed by discussion of different phases of this theme, brought the leaders of Home Missions to face frankly the changing situations which the church must consider in its effort to make America Christian. The opening and the closing addresses of this conference were given by Arthur E. Holt, Ph.D., D.D., LL.D., professor of Social Ethics, Chicago Theological Seminary, University of Chicago.

The church must face trends due to changing government, changing economic situations, and a changing population due to restricted immigration, according to the several leading speakers.

The Church and Government

Dr. Holt asserts that there is a tendency of democracy to hold on to God and neglect responsibility and common wel-

fare. On the other hand, there is a tendency in some parts of the world to hang on to the totalitarian state and throw out God and democracy. Responsibility and common welfare, two words which democracy has unfortunately forgotten, totalitarianism has taken up.

When America was a nation of towns one hundred fifty years ago, democracy worked. Then neighbors trusted each other. "The man who made shoes," said Dr. Holt, "made them well because he saw constantly the man who was wearing them."

In those days God was supreme and the state was subordinate. Today, in our highly industrialized and urbanized nation, manufacturer and consumer, salesman and customer are widely separated. To many people the state has become the symbol of all that God once meant for them.

The church ought, therefore, to seek an adequate answer to such questions as these: Why, how, and for what social purposes do we believe in and fight for freedom of worship? What parts of our culture will the church refuse to turn over to the state, and why? How much does the state do so well that the church cannot hope to duplicate?

Training for citizenship, Dr. Holt believes, is one of the most important problems before us. Church colleges, young people's programs, and public education are dealing very inadequately with the hottest issues before America.

"The church in America must be concerned about the commonwealth in which it is at work. Democracy is being challenged. The Protestant group will have to defend democracy. Protestantism must be concerned not alone with the seed it sows, but the soil in which it is to grow."

The Church and Economic Changes

The increasing numbers of underprivileged was emphasized for the conference by a number of the speakers. Millions of people in the low income groups, or those who are without any income, are too much distressed physically to be concerned or to become concerned spiritually. Some people were quoted as saying, "We all know we need more religion, but we can't go to get it in these clothes."

Taking religion to these people who cannot come to get it is one of the tasks of Home Missions. The Protestant Church has been largely a church of the middle class. We must not let it become bourgeois. Attention was called to the fact that when John the Baptist sent his disciples to Jesus to inquire whether He really was the Messiah, one of the statements Jesus gave in proof was, "The poor have the gospel preached to them."

The Church and Language Groups

Work Among New Americans has for a number of years been an important phase of the home mission enterprise. The restriction of immigration has changed this situation so markedly in the past twenty years that churches who have been ministering to other language groups are finding it necessary to modify policies in this department of their work.

Whither Bound in Home Missions?

This question must be answered ultimately by every board and every church for itself. When the fact is faced that 100,000,000 rich and poor in North America are unreached with adequate religious training, we see the challenge there is to each church to discover which of these are its special charge and the challenge to take Christ to them.



THE PROPHET ISAIAH

ments of Assyria and Babylonia. They were not always in the right; nor were they always victorious in battle. We read of the events as they occurred, sometimes with Israel in a favorable light, and sometimes just the reverse. In this lesson we have a contrast presented. They have been "blind" and "deaf," and in consequence they have been "robbed and plundered." They were not obedient to the law of God. But the prophet has now a new message for them.

"The Holy One of Israel"

The fundamental doctrine of Jewish theology is, "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6: 4), or as used by the Jews, and as quoted in Mark 12: 29, "the Lord our God, the Lord is one." Without Jehovah, Israel as a nation would have had no existence. They could with utmost propriety say, "In him we live, and move, and have our being." They had their origin in their father Abraham who was called of God to leave Ur of the Chaldees and thus to inaugurate a great nation (Gen. 12: 1-3). God created the nation; and He redeemed it when it seemed as though it might lose its identity as a great nation. The record of its bondage in Egypt was one almost of desperation until Moses appeared with a divine commission to set the people free. God came to the rescue and redeemed his people. Jehovah placed Himself in a special relation to them, "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth" (Deut. 7: 6). He called them by name. He called Jacob, Israel; and the nation he addressed as Israel: and he said the time would come when they would be called by a new name, "Jehovah our righteousness," or as used by the Jews, "The Lord is our righteousness." You cannot separate Jehovah from Israel, nor Israel from Jehovah. Some people resent the idea of superior claims made for this race: and sometimes with reason. Even according to the scriptures, she has not always appeared to be a fit representative of her Lord. But what she is, she is because of the Holy One of Israel. This is a precious name, found only a few times outside of the book of Isaiah—twice in Jeremiah, and three times in the Psalms. It occurs fourteen times in the first part of Isaiah, and sixteen times in the second part. It is characteristic of the prophet Isaiah, whether writing at an early period of anticipation of the captivity, or at a later period with the thought of the accomplishment of the release of the nation. Israel is for Jehovah: and Jehovah is the Holy One of Israel.

THE GLORY OF ISRAEL

The Old Testament Lesson for the Fourth Sunday After Epiphany Pictures Ancient Israel. Isaiah 43: 1-3

By PROF. T. W. KRETSCHMANN, PH.D., Selinsgrove, Pa.

Through Fire and Water

"Thou art mine." Therefore in most extraordinary ways did God protect and deliver His people. It is a miraculous narrative, and finds its explanation only in this singular relationship. The overwhelming power of fire and water makes man conscious of his helplessness. It is a sufficient portrayal of all the possible exigencies of life subject to "the arrow that flieth by day," and "the pestilence that walketh in darkness." But though thousands perish all around, there is the overshadowing of the divine wings. When Israel came to the Red Sea, the waters parted at the command of God. Israel passed over in safety: and then the waters closed up again, and the Egyptians were destroyed. The prophet suggests that in God's dealing with this nation, because He had some unusual purpose and plan, not only for Israel but for the world, He would sacrifice men and nations for Israel. To give Israel her freedom, He would destroy the Egyptians. Ethiopia and Seba will also be given as part ransom for Israel. "The kings of Sheba and Seba shall offer gifts" (Psalm 72: 10). At an earlier period Isaiah showed the folly of Israel depending on Egypt when he gave this declaration from Jehovah, "So shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia" (Isaiah 20: 4).

Regathering of Israel

The Psalmist closes his description of the glories of Israel with these words, "He hath not dealt so with any nation" (Psalm 147: 20). But with all the distinctions and prerogatives of this nation, there was only one moral order of the universe. "The soul that sinneth it shall die" (Ezek. 18: 20). "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60: 12), whether Israel, Syria or Babylon. Therefore because of the idolatry and wickedness of Israel, Israel in the north succumbed to Assyria; and because of the same evils which ensnared Judah in the south, Judah was crushed under the heels of Babylon. But Jehovah is still the God of Israel. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31: 3). Therefore in the face of the catastrophe of destruction of both the kingdoms of Israel and of Judah, the prophet assures his people that they will be brought together from the north and the south, the east and the west, at the summons of Jehovah.

The Servant of Jehovah

Why all this special interest in Israel? Why is it that God, Who is a God of love, the same yesterday, today and forever, and Who is revealed in Jesus Christ as loving the world, seems to single out one nation "above all peoples"? There is absolutely no favoritism with God, although He is forever showing His unmerited favor to men. He has proved that too often in His dealing with Israel. The answer is in this characteristic element of the message of the second part of Isaiah, that Israel is the Servant of Jehovah. And what does that mean? Just what it says—that Israel is what it is in order to serve Jehovah, that is, to be His agent in doing what Jehovah wants to do for the whole race of mankind. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33: 11). God had His own people: and He was teaching His people continually through the ministry of His

prophets: and He was preparing them to render service. They themselves must learn the lesson of righteousness, of truth, and of love in their devotion to the true and only God.

God's Witnesses

This represents a characteristic phase of Israel's service. How will the nations be brought to know God, and to forsake their idols and soothsayings, and evils of every description? Through the Word of God; and the witness of God's people, both by word and by life. And here is the difficulty. It explains the sudden turn in the messages of the prophets, from judgment to restoration, and back again to judgment. After Isaiah has set forth repeatedly the glorious transformation of Israel, he must still add, "There is no peace, saith my God, to the wicked." God's people are His witnesses. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2: 3). "*We've a message to give to the nations.*" But has she always been true to her mission? Has she been as much interested in God's plan with her in her service to the nations, as in having the nations serve her for her enrichment, comfort and ease?

Israel represents the chosen nation. She was chosen for a purpose, namely, to carry out the divine plan for the race. It was stated plainly in the call of Abraham, and repeated to Isaac and Jacob, "In thee shall all the nations be blessed." When Israel as a nation failed in her mission, the prophet fixed his hope upon the "remnant"; and when that remnant failed, the one hope of the nation and for all the nations of the world was the Son of David—the Messiah or Christ. And when He appeared there were believing souls who could receive Him as the fulfillment of all God's promises, even as the aged Simeon of Jerusalem who saw in the babe of Bethlehem light for the nations and glory for Israel.

When Disraeli, the Jewish Christian Prime Minister of England in the reign of Queen Victoria, sought to present a right evaluation of the Jew in history, he concluded with these words: "These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews, and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"

THE EVENING OF LIFE

By Mrs. Mathilde Kolb Bartlett, Washington, D. C.

ABIDE WITH ME; fast falls the eventide;
The darkness deepens, Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou Who changest not, abide with me.

Not a brief glance I beg, a passing word,
But as Thou dwellest with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

Come not in terrors as the King of kings,
But kind and good, with healing on Thy wings;
Tears for all woes, a heart for every plea;
O Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O Lord, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?

Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me!

Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows
flee;

In life, in death, O Lord, abide with me.

—Henry Francis Lyte, 1847.

Shelley's declaration concerning poets, "They learn in suffering what they teach in song," finds its complete verification in the case of Henry Francis Lyte and his matchless composition, "Abide With Me."

It was in the little seaport town of Brixham, on the coast of Devonshire, England, that Henry Francis Lyte (1793-1847), lived and served a simple, God-fearing people. Here the wide sea, the blue sky, the noble cliffs and gardens blended in perfect harmony became the inspiration of this noble soul.

His health was failing, so it became necessary for him to go to a warmer climate in order to prolong his life.

On the last Sunday in his beloved Brixham, September 5, 1847, although very weak, he insisted on conducting the services and having a Communion Service before leaving his charge. Toward the late afternoon of the same day, he walked once more along the waters of Torbay. It had been a perfect autumn day, the splendor of God's love shone all about him. There was a benediction in the quiet of his walk beside the sea. He returned home in prayerful silence and went to his room. In a short while he joined his family, and in his hand he had a slip of paper on which he had written the words of the hymn which was to be an inspiration to thousands. His prayer,

"Might verse of mine inspire,
One virtuous aim, one high resolve impart—
Light in one drooping soul a hallowed fire,
Or bind one broken heart—Death, would be sweeter then,"

was answered. He left for the warm southern shores of France and in November he died at Nice, where he was buried in the English cemetery.

The words of this hymn were first used "without notes," being considered too personal to be sung by a congregation. In 1855 a publication of "Hymns, Ancient and Modern" was compiled and it was then discovered that Hymn 27 had no tune. Dr. William H. Monk, the musical editor, sat down and in ten minutes composed the tune which has carried this hymn to the ends of the earth.

HE THAT LIVETH

By Prof. John D. M. Brown, Muhlenberg College

WHEN JOHN upon the isle of Patmos lay
In tribulation for the Word of God,
In fellowship with men of faith who trod—
For testimony of the Christ—the way
Of lonely exile, from the world away,
He saw the Son of God in glory stand
With seven shining stars in His right hand,—
A beatific vision, bright as day.
And lo! that hand which held the stars was laid
In comfort on the mortal man who fell
As dead before his Lord. "Be not afraid!"
Thus spake the Voice. "I have the keys of hell,
(The keys of that dim realm which men most dread),
For I am He that liveth and was dead."

LUTHER'S IDEAS ABOUT WORSHIP—II

Restoration of Congregational Singing Presented by the Rev. Justus H. Liesmann,
Baltimore, Maryland

THE RITUAL chant of the Catholic Church was a unison chant, usually known as the Gregorian. Its notes have no fixed and measurable value. They are not intended to indicate duration of the tones, but only to serve as guides for the modulations of the voice. The rhythm of the Gregorian music is that of the speech and, in the pure Gregorian, the emphasis is not upon the music but upon the words of the text. It may be termed a musical declamation which seeks to intensify the powers of the ordinary spoken language.

During the Middle Ages the simple Gregorian tunes had developed a florid or melismatic style. The singing of them became so difficult that this task was turned over to the church choirs and, by the time of Luther, this function had become almost a priestly act. When Luther prepared his "Deutsche Messe" in 1526, it was choral throughout, including the Gospel and the Epistle lessons. He knew and loved the Gregorian tunes and, even when he purged the wording of various responses in the "Ordo Missae," he often retained its tune. Before he could achieve his purpose of having the congregation take part in the service, however, it was necessary for him to eliminate the melismas from the Gregorian music. Furthermore, as the responses of the Latin service were translated into German, it was necessary to adapt the music to the accents or meter of the German language. In a letter to Nicholas Hausmann of Zwickau, written in March 1525, he said, "I return the Mass. I am willing that it should be sung as you have indicated, but it does not altogether please me that Latin music has been kept for German words." In this work he had the help and advice of some of the best musicians of his day. Among them were Johannes Walther, Conrad Rupff and Georg Rhau.

Walther, in a statement which first appeared in Michael Praetorius' "Syntagma Musicum," gives us an interesting sidelight into the way Luther performed his work: "Some forty years ago, when he would set up the German Mass at Wittenberg, he wrote to the Elector of Saxony and Duke Johannsen, of illustrious memory, begging them to invite to Wittenberg the old musician, Conrad Rupff, and himself, to consult with him as to the character and proper notation of the Eight Tones; and he finally himself decided to appropriate the Eighth Tone to the Epistle and the Sixth Tone to the Gospel, speaking on this wise: Our Lord Christ is a good Friend, and His words are full of love; so we will take the Sixth Tone for the Gospel. And since St. Paul is a very earnest apostle we will set the Eighth Tone to the Epistle. So he himself made the notes over the Epistles, and the Gospels, and the Words of Institution of the true Body and Blood of Christ, and sang them over to me to get my judgment thereon. He kept me three weeks long at Wittenberg, to write out the notes over some of the Gospels and Epistles, until the first German Mass was sung in the parish church."

Music the Servant of the Word

Although Luther loved music, it was never as art for art's sake. The music of the liturgy must always be a vehicle for the Word of God. The beauty of the music must never take men's thought from that Word. As Walther says, in the same statement quoted above, "We see, and hear, and clearly apprehend how the Holy Ghost Himself wrought not only in the authors of the Latin hymns, but also in Luther, who in our time has had the chief part both in writing the German choral hymns, and in setting them to tunes; as may be seen, among others in the German Sanctus (Jesaia dem Propheten das geschah) how masterly and well he has fitted

all the notes to the text, according to the just accent and content. At the time, I was moved by His Grace to put the question how or where he had got this composition, or this instruction; whereupon the dear man laughed at my simplicity and said: I learned this of the poet Virgil, who has the power so artfully to adapt his verses and his words to the story he is telling; in like manner must music govern all its notes and melodies by the text."

Luther's work in composing and editing congregational hymns was an outgrowth of his liturgic reforms. We have seen that he insisted upon the priesthood of believers and conceived of worship as the outpouring of the believer's faith and love. The Reformer, therefore, was interested in congregational singing not only as a means of giving the congregation a part in the worship but also as giving expression to their common faith. In the Preface to his "Geistliche Lieder," Leipzig, 1545, he writes: "Now there is a better service of God in the New Covenant; of this the Psalm (Psalm 96) speaks in this passage: Sing to the Lord a new song; sing to the Lord all the earth! For God has made our heart and spirit joyful through His dear Son, Whom He offered for us to redeem us from sin, death, and the devil. He who earnestly believes this cannot keep quiet about it; he must sing about it joyfully and exult over it and speak about it so that others also hear and come to it. But he who does not want to sing and speak about it, well, this is plain evidence that he does not believe it and does not belong in the new, joyful Covenant but in the old, corrupt, joyless Covenant (which does not possess or offer much cause for singing)." For the emancipated layman the congregational hymn was a symbol of his new-found rights. It had a militant ring. We might call it a "Triumphlied" (triumph song).

Hymnody Older Than Luther

Luther was not, however, as has sometimes been supposed, the father of German hymnody. Wackernagel in "Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des XVII. Jahrhunderts" (German Hymns from the oldest time to the beginning of the seventeenth century), includes 1,448 German, religious lyrics, composed between the years A. D. 868 and 1518. Among these writers are Walther von der Vogelweide, Gottfried von Strassburg, Hartman von Aue, besides the mystics, Eckhardt and Tauler. Down to the tenth century the only practise that could be called a popular church song was an ejaculation of the "Kyrie," set to the Gregorian tune. After the tenth century, however, there was a rapid development of religious songs. The Crusades especially had a marked influence upon this hymnody. Until Luther's day there was a large collection of these folk tunes. Many of them were noble, pure and evangelical songs.

Luther may not have been the father of German hymnody, but we cannot overlook the spirit he infused into this body of literature and the part he had in the shaping of the German language. Bayard Taylor in "Studies in German Literature" says, "No one before Luther saw that the German tongue must be sought for in the mouths of the people—that the exhausted expression of the earlier ages could not be revived, but that the answer, fuller and richer speech, then in its childhood, must at once be acknowledged and adopted. With all his scholarship Luther dropped the theological style and sought among the people for phrases as artless and simple as those of the Hebrew writers." "The influence of Luther on German literature cannot be ex-

plained until we have seen how sound and vigorous and many-sided was the new spirit which he infused into the language."

Lurking Place of Heresy

Vernacular hymns were not permitted in the eucharistic service of the Catholic Church, although in subordinate offices, such as Vespers, they might be allowed. Even here, however, the emphasis was upon the restriction rather than upon the permissions. There was a growing suspicion of the vernacular as a breeder of heresy.

Luther realized the need for congregational singing, and it is probable that he began his work in this field soon after he had finished his translation of the New Testament. Koch supposes that he must have begun work upon his translation of the Psalms and that "the spirit of the Psalmists and the prophets came over him." Certain it is that he often took the Psalms as his models. In a letter to Spalatin at Nuremberg in January 1524, he asks Spalatin to compose a German Psalm for the people. Then he goes on to say, "In order to be understood by the people, only the simplest and commonest words should be sung, but they should also be pure and apt and should give a clear sense, as near as possible to that of the Psalter. The translation, therefore, must be free, keeping the sense, but letting the words go and rendering them by other appropriate words. I lack the gift to do what I wish to see done, and so I shall try you and see if you are a Heman or an Asaph or a Jeduthun. I would make the same request of John von Dolzig, whose German is also rich and elegant, but only in case you both have leisure, which I suspect is not the case just now." In the latter part of the letter he goes on to suggest some of the Psalms Spalatin might use as a model. Among them are the first, seventh, thirty-third, thirty-fourth, and one hundred third.

Latin and Folk Songs Useful

Luther did not depend entirely upon the Psalms, however, for the sources of his hymns. He had access to the Latin songs of the Catholic Church as well as to the folk-songs we have mentioned above. The adaptation of the Latin hymns for congregational singing was a greater task than a mere translation of the Latin into German. The music had to be adapted to the spirit of the German language and often the words themselves had to be changed or rewritten to remove errors in the text.

In no way can we approach Luther's work in liturgical reform or in religious hymnody without realizing again and again the central place that the Word of God occupied in his thoughts. His hymns, for example, were not written for the purpose of teaching dogmas. They were the sincere and spontaneous outbursts of his soul's love for God. Koch, in his "Geschichte des Kirchenliedes und Kirchengesanges" (History of Church Hymns and Songs), writes of them and others of that period: "They are genuine church hymns, in which the common faith is expressed in its universality, without the subjective feeling of personality. It is always 'we,' not 'I,' which is the prevailing word in these songs. The poets of this period did not, like those of later times, point their own individual emotions with all kinds of figurative expression, but powerfully moved by the truth, they sang the work of redemption and extolled the faith in the free, undeserved grace of God, in strains of joyful victory, and defied their foes in firm, godly trust in the divinity of the doctrine which was so new and yet so old. Therefore they speak the truths of salvation, not in dry doctrinal tone and sober reflection, but in the form of testimony or confession, and although in some of these songs are contained plain statements of belief, the reason therefore is simply in the hunger and thirst after the pure doctrine. Hence the speech of these poets is the Bible speech, and the expression, forcible and simple. It is not art but faith which gives these songs their imperishable value."

PALMYRA—FIRST-BETHANY

A Narrative of the Beginning, Progress and Decline of a Congregation of Lutherans

By C. P. Swank, S.T.D., Philadelphia, Pa.

ON THE EASTERN bank of the Delaware and about eight miles from its big brother neighbor, lies the contented little town of Palmyra. The river is here spanned, as seashore motorists well know, by the Tacony-Palmyra bridge, which at night from a distance, stands out like a great tower as its piers reach starward. Approaching, it becomes a great arc of lights reflected in the quiet Delaware below. On a summer's day, as one strolls along the peaceful shores at Palmyra, the white yachts and sails of the Delaware's western shore bob like fishermen's corks on its blue waters where Tacony sportsmen play with their shiny summer toys.

Palmyra is a historic name, though why it should have been given to this town we do not know. The name is a translation to Greek from the Hebrew Tadmor and means "palm tree." The original Palmyra, the ruins of which are to be seen, lies about 150 miles northeast of Damascus in Syria. It was in the desert and supposed to have been built by Solomon (I Kings 9: 18; II Chron. 8: 4) in a desert oasis where stood two palm trees inviting the traveler to water and rest. It later became a caravan stop, lying about midway between the two great rivers, the Orontes and Euphrates. It was later owned by the Romans and is mentioned first in 41 B. C. in connection with the wars of Antonius. It was once a center of Sun worship, and the Temple of Baal stood on a great terrace, 750 feet square and surrounded by a fifty-foot wall. These ruins, with those of Baalbeck to the west in the same great valley, are among, if not the most noteworthy ruins in the world.

It is quite certain that this New Jersey town of about 6,000, and her twin, Riverton, together comprising about 10,000 of New Jersey's best citizens, was not named Palmyra because of any suggestion of the ancient town's worship of heathen gods, but most probably because of its pleasant location and the suggestion of palm trees, which of course do not here exist. On the contrary, it is a town of peaceful and church-loving people and "hereby hangs the tale" of our story.

Around the days of 1921, when missionary zeal was quite dominant and the Lutheran Church, as others, was gathering her scattering people, a little band of ninety loyal, earnest people met under the leadership of the saintly Silas D. Daugherty, D.D., then missionary superintendent of the former East Pennsylvania Synod. The old frame hall, once a Methodist Church, where the original congregation was organized, has housed many societies and entertainments in the meantime, and has well merited its present name of Society Hall. Its drab and forsaken appearance now, however, might indicate that society has forsaken its "hall." But for at least a quarter of a century it has proven a good home for many laughing and more serious groups. The three links on its front might indicate that the descendants of David and Jonathan have been its more recent owners. It fronts and stands near the Pennsylvania Railroad, then the object of awe and veneration, as well as unrivalled means of transportation. The smoke of these passing trains has smudged the hall's gray dress and we suspect has caused its walls to vibrate all too often. But still its gray boarded sides stand in eloquent testimony to a splendid service of yesterday.

The congregation was named The First Lutheran Church of Palmyra and Riverton, New Jersey. By the name we may judge the optimism of this courageous group. Perhaps they saw the shore of the Delaware dotted with Lutheran churches, comprising Christian folk, migrated from Pennsylvania. Or might it have been that in the selecting of a name

(Continued on page 24)

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PURPOSEFUL LIVING

MORE CLEARLY than in any other portion of his letters, Paul expresses the motives for his manner of life in the chapter of the Epistle to the Corinthians from which the first lesson for Septuagesima Sunday is taken. Relative to his general environment he was comparatively indifferent. "I have learned in whatsoever state I am, therewith to be content," he wrote on one occasion. And although his journeys as a missionary carried him over several provinces of the Roman empire and though his life came to an end in Rome itself, he recorded only generalities about his daily activities, other than using every opportunity to bear witness to Him Who had called him from being a persecutor to become an evangelist to the Gentiles. He does tell of struggling against many hardships, and we know that his trade of tentmaker was the source of support for him while at Corinth. His idea of independence was such an adjustment to his surroundings as would make them subordinate to that higher calling that followed a vision when he was en route to Damascus.

It is to that higher calling that there is no indifference. On the contrary he made to it such an adjustment of the entirety of his being as included the energies of his body, the contents of his intelligence and the sovereignty of his will. His chosen title for himself was a Greek word that meant *slave*; he frequently identified himself to those to whom he wrote letters as Paul, the bond-servant of Jesus Christ. There is something unique in the entirety of self-submission. We call it *self*, despite his description of all that he did by the grace he received from his Master. His letters occasionally give one a glance at the watchfulness he had to exercise lest the "law in his members" which he found warring against "the law of God after the inward man" should make him a castaway. That autobiography which he wrote to fellow-believers at Rome is an impressive description of what it meant to him to be the servant of Jesus Christ. In the epistle for Septuagesima Sunday another door is opened upon his life and we are shown the man's constant concern for his body's desires. "I keep under my body and bring it into subjection," the letter states.

And dare one question the worth of such self-subjection of personality to a mission and such disregard of the "appeals to the flesh" as were usual in Paul's day for a cultured man? We see no objection to such a query, but rather occasional implications of an answer to it in Paul's own

writings. He was quite frank in stating that there are two "ways" beyond death for man's soul—one is to God and the other is away from Him to Satan. He was not such a fool as to forsake the way of eternal life and the claim upon an imperishable crown for what perished with his body. Since eternal life with Christ was offered him, he chose it gladly as well as gratefully, and he held as supremely valuable the grace in Christ which had bought him body, mind and soul.

But he also indicated in his letters that there was an additional factor that sustained him in his daily living. He found himself to be a co-worker with God in gaining persons for the Kingdom of Christ. He wrote less about this than about being saved from the penalty of his sinning, and we can understand why anyone who had once literally sought the death of the followers of Jesus should be modest about finding himself a minister of God to calling multitudes out of darkness into light. Paul, the servant, was also the "sent one" (apostle) whose words and acts were the means of opening the hearts of humble men and women so that they received the life that is everlasting and blessed. This was a marvel to him that made bond service attractive.

Sometimes we in these modern days of comforts and luxuries happen upon folk in dire distress and wish we had the money or the medicine or the wisdom to get them what would make them happier and more helpful. Teachers have pride in the pupils they have taught and business men in the younger folk whom they have started toward success. Such thrills of joy are quite proper. But what must be the satisfaction felt by one who turns a sinner from the error of his ways? Who can measure what it means to have given knowledge of eternal abiding places that have been made ready for those who have found and accepted Christ?

JOBS FOR CHURCH MEMBERS

WE SHALL not apologize for using one of the homeliest words in the English language in the title of this editorial. We know of several more aristocratic terms for it—such as position, office, profession, connection, employment, even calling. Compared with these titles, jobs are the activities that go with running errands, doing manual labor and earning one's living by peripatetic tinkering. (Umbrella menders, scissors grinders, knife sharpeners and circuit riding parsons are of the peripatetic class.) We insist on calling them jobs because when one's inheritance is spent, one's position discontinued and one's income at an end, we say, "We must get ourselves a job." And when it is gotten descent toward desperation and despair changes to an ascent via self-confidence and self-respect.

We had not given serious thought to jobs for church members until recently when we read Mrs. Esther Gerberding Hunt's delightful story, "Green Timber." It is a fictional description of a young parson and parsoness who went into a community of 500 people and worked there until about 485 of the 500 were doing something "to help the church and Pastor and Mrs. Olaf Olson." It is a well-conceived tale and, while perhaps a bit more dramatic than most congregations can parallel, it contains sound wisdom about what it takes to congregationalize the people who are enrolled in a church.

We suggest that a pastor and his wife cannot possibly have more varied forms of ability to do church work than they can use on occasion, but the best way for them to employ their talents is by showing other people what needs doing and how it can be done.

We ourselves have known of church members who know what ought to be done and deemed themselves too busy, or too untrained, or too new to their fellow workers to undertake it. But until somebody restores the halo to the jobs around a congregation's forms of service; until we quit being satisfied with staying home and wishing for better work, we shall not progress.

ACROSS THE DESK

IT IS NOT really a desk at which we are sitting to write this installment, but a table, and for the moment the address is *Palestine*. Not, we hasten to say, the area across Jordan which is giving the British government a headache, but Palestine, Texas, U. S. of A. And now, Palestine is "just a memory." The Missouri Pacific train on which we are riding has moved further into the southern section of the Lone Star State and the nearest to a Palestine we are likely to come in the near future are Bethlehem and Nazareth, Pennsylvania, also U. S. of A.

Readers of THE LUTHERAN are patient with shifting locations for this department. We have written observations from several sections of our continent and from Europe also in years gone by. Nearly always some sort of convention has been the occasion of the journey: the editor has been sent to represent the Board of Publication or to report proceedings at important meetings. But this trip that began January 13 is more accurately "on our own," and is in the nature of a postponed vacation and a cure for laryngitis. Last year in company with numerous fellow members of the U. L. C. A., we "caught a cold." That required neither exertion nor choice on our part; but getting rid of its pesky after-effects was a more serious matter. We were advised to give our vocal cords a rest. "Try whispering for a week or two," our physician advised. Successful obedience to that prescription meant "quit talking" for us and, not liking isolation, we chose instead a trip to a country whose language we do not speak. So we are en route to Mexico City via the Pennsylvania, the Missouri Pacific and the Mexican National railways. We have planned to look, listen and learn for a few days, reducing our laryngeal activities to the minimum of the few questions we shall have opportunity to ask the few English-speaking folk we shall encounter in Mexico. But in Texas, the largest state in the Union, where we now are, one needs no knowledge of Spanish, Mexican or Aztec.

Miles for Years

The most ardent admirers of things in Canada and the United States do not dare argue with their European fellowmen with reference to relics and age-old customs. Our youthfulness was rendered visible to us some years ago when we observed in Sweden that only pre-Reformation institutions, costumes and titles rate as old. But what we on this side of the Atlantic lack in years we make up in miles. From New York to San Francisco, 3,000 miles—an ocean of distance. One rides a thousand miles west from the Atlantic seaboard to St. Louis, for example, and there remain 2,000 miles beyond him before he sees the waters of the Pacific. It is 1,880 miles from St. Louis to Mexico City, as the railroad reports it, with the single state of Texas using up about one-fourth of that total. Texas is the acknowledged grant in the American family of nearly half a hundred commonwealths. With its 265,896 square miles of area one of its citizens is said to have boasted of ability to swallow the Empire State and some adjacent New England patches of people. "The unusual amount of brains thus under the Texas belt compared with what is in its head might cause a severe case of colic," the New Yorker is said to have retorted. That was before the rise to fame and influence of Mr. John Nance Garner, the Vice-president of the United States.

"Truth versus History"

We do not expect to give our readers an estimate of the resources of Texas on the basis of what one can see from the windows of a train. Such views are not only superficial but are also necessarily one-sided. We remark in

passing that a chapter in George Creel's book published twelve years ago under the title, "The People Next Door," categorically denies the accusation that this section of the United States was acquired by political maneuvers and in order to extend the area of the United States that permitted slavery. Mr. Creel, from whose book we shall take data in coming letters on Mexico, blames Mexico's appeal for annexation on a corrupted Mexican government, of which Santa Anna was the active factor for infection to the point of unbearable cruelty and injustice. A sentence in the concluding paragraph in a chapter headed, "Truth versus History," quotes a Mexican in order that the story may be told in words beyond misinterpretation. "The truth is that we owe the loss of Texas to the militarism imposed upon the colonies (Texans) by Lucas Alaman, after 1830, and personified in the vices, ambition, corruption and degradation of its idol, General Santa Anna."

One Century Old

It is germane to the impressions made upon us by this ride across Texas to remark that the state celebrated the centennial of its independence of Mexico in 1936. That same year Harvard University celebrated its tercentenary. We use the comparison to indicate the relative youthfulness of this west-southern area. Except in its larger cities it is at a one-story stage of development. Car window commentators on American progress will place the country between the Mississippi River and the Appalachian Mountains at a two, and the Atlantic seacoast section at a three or more story stage of development. Traversing the 533 miles from Texarkana to Laredo at the Mexican border one passes only twenty-eight towns and villages. They are not large, and many of the dwelling houses are new. Wide-open spaces which we "Easterners" are taught to connect with hardy men, herds of cattle and roundups are easily visualized by the tourist if he does not insist on the picturesque features furnished by the cowboys, the longhorns, and the rodeos. Maybe Texas still has them, but they no longer explain the Missouri Pacific and the towns named on its time table.

Fields of Derricks

For these one turns to black gold or liquid gold, or the raw material for gasoline, whatever you fancy to signify crude oil. We were fortunate enough to elicit the friendly attention of a citizen of the commonwealth as we passed through the Kilgore, Texas, oil field. Imagine an area thirty-two miles long by fifteen broad on which a well was sunk, which brought in a "gusher," 50,000 barrels daily. Next came development of the area until there were 3,800 derricks erected upon those 480 square miles. They tore down buildings in Kilgore, among them a bank, to get space to erect derricks. And now listen to this story which we practically quote from our train acquaintance.

"There was an old wild-catter on the field by the name of Joiner. He used a stick to locate oil deposits and, if the modern scientific instrument to locate fields showed *no* where his wand said *yes*, he believed the wand. In the area around Kilgore the major oil companies' investigators reported negatively, but Mr. Joiner's stick showed the opposite. He managed to get enough money to put down a well but struck only salt water. After using up two years to get more funds he drilled a second well a mile from the first and got 'a dry hole.' By truly Texas persistence he spent three more years to get the money for the third well located between the first two. It came in a 50,000-barrel gusher. And did he have the laugh on those highbrow guys that distrusted his ready reckoner of where to dig for black gold. It was another victory for the lone ranger."

THE HOME CIRCLE

By MRS. W. L. HUNTON

"THE LORD ALSO WILL BE REFUGE FOR THE OPPRESSED, A REFUGE IN TIMES OF TROUBLE: AND THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE. FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT SEEK THEE. FOR THE NEEDY SHALL NOT ALWAYS BE FORGOTTEN: THE EXPECTATION OF THE POOR SHALL NOT PERISH FOREVER. ARISE, O LORD, LET NOT MAN PREVAIL."

*Strive aright when God doth call thee;
When He draws thee by His grace,
Cast off all that would enthrall thee
And deter thee from the race.*

*Wrestle till thy zeal is burning
And thy love is glowing warm,
All that earth can give thee spurning;
Half love will not bide the storm.*

*Combat though thy life thou givest,
Storm the kingdom, but prevail;
Let not him with whom thou strivest
Ever make thee faint or quail.*

*Perfect truth will never waver,
Wars with evil day and night,
Changes not for fear or favor,
Only cares to win the fight.*

*Perfect truth will love to follow
Watchfully our Master's ways;
Seeks not comfort poor and hollow;
Looks not for reward or praise.*

*Perfect truth from worldly pleasure,
Worldly turmoil, stands apart;
For in heaven is hid our treasure;
There must also be the heart.*

*Soldiers of the cross take courage!
Watch and war 'mid fear and pain,
Daily conquering sin and sorrow;
Till our King o'er earth shall reign.
—J. J. Winckler.*

HOME CUSTOMS

By M. Louise C. Hastings

MANY HOMES have special customs which make them distinctive and different from other homes. What are yours?

"At our house we —" usually introduces a statement worth listening to. I heard a mother remark during the Christmas holidays, "We are keeping open house this afternoon. The children are allowed to invite any Christmas guest they wish. John has invited the butcher and the garage man." "Will they come?" I asked. "I think so," was the quiet reply. John is a little fellow, three years old. At present many of his interests are with butchers and garage men.

At this home, when friends call after lunch they are invited to "afternoon tea." That's the family name for it though no tea is ever served when the children en-

ertain, but simple refrigerated ice cream and cookies instead. The little eight-year-old takes entire charge of setting the table. She is assisted by her little brother, who has his own method of doing everything.

I think we all know homes in which the children as well as adults choose their favorite dishes on their own birthdays, and if a particular meal does not "balance" for this eventful occasion, it is overlooked. Omitting the counting of calories once a year is not important!

Not long ago a friend who has a large family told me how they shared their good times, and yet kept the family unit happy and contented. Each week a different child is honored and his friends alone are allowed special privileges, such as playing in the attic and being invited to supper one evening, with games afterward in which all members of the family join.

In still another home with which I have occasion to keep in touch, the children take turns week by week in choosing the book to be read aloud.

I remember well a home in which, as young married people, my husband and I were entertained quite frequently. There were two sons and three daughters varying considerably in their ages, and each one was permitted to invite friends on the same evenings. No introductions were made outside of each group, except in special instances. Everyone seemed very happy. The mother and aunt, I was told, were always hostesses to all the groups.

Many parents understand the importance of making Sunday pleasantly distinctive while the children are very young. It can be a happy day and become a worth while memory. "Doing things together on Sunday" is a good slogan to make effective and develop into a habit. Going to church together, spending part of each Sunday afternoon together, making a call together; this recognition of the unity of the family is a custom which came down from my childhood and which my husband and I began carrying out in our own home as soon as the children came.

Some homes have a Sunday custom of using choice china and particularly dainty linen. For others Sunday is the day when the children make the special desserts for the dinner. The Sunday night supper is quite generally a much prized institution with the older boys and girls.

I remember my oldest little daughter asking her chum, "What do you talk about at dinner on Sundays? We always talk about the sermon." Table talk is an opportunity for character building, but so is each custom that a home makes into tradition by continued repetition through the years.

There is too much talk these days about unhappy home life and the fact that home life has gone. I like to think and talk of beautiful home life where love and understanding keep the fires burning steadily! There are such homes—millions of them. My home is one—is yours?

—National Kindergarten Association.

BRAVE HEART—STRONG HAND

By Leonora H. Watts

(Concluded from last week)

"I DON'T KNOW," continued Will, seriously. "Ed Tolliver, yon' side the river, told me he shot at a wolf not long since at his hog pen."

"I would have come a long way, then," Mrs. Munns answered doubtfully, "for it's many a day since the wolves have been in these parts."

"Well, there's little to fear in a lone wolf. Many times one has passed me when I was lumbering up North. But now a pack—that's something to be scared of. A lone one has to be mighty hungry to attack a fellow."

"What did you do when you saw a wolf, Will?" Davie asked, his eyes large at the thought of it.

"Nothin'. A wolf's a sneaky critter, and it won't often go after a man."

Davie eyed his big brother-in-law admiringly. "I guess they were scared of you!"

The day passed too quickly, and the short winter afternoon was graying when Mrs. Munns and Davie set out for home. Will brought one of the fresh hams, well wrapped, and tied it to the saddle horn.

"You'd better tie your balloon, too, Davie," suggested Ellen, "or it will fly away." So he told her to tie it to his arm.

They were past the bridge at last and on the corduroy. Clop, clop! sounded the horse's hoofs, as they entered the darkened wood.

"We ought not have stayed so late," said Mrs. Munns, a little uneasily, Davie thought.

"I'm not scared," he declared, "not a bit scar—" He broke off suddenly and clutched his mother's waist.

"Mother!" he spoke in a loud whisper, "something moved in the bushes. Maybe—"

"It's naught," she said, but she flipped the reins and spoke sharply. "Get on, Minerva!"

Davie held his breath, and his sharp eyes were on the side of the road. Maybe he'd just imagined—no! A dark form slid from behind a big oak, then into the bushes again.

Suddenly Minerva stopped with a snort. Davie almost tumbled off. Mrs. Munns slapped the horse again and again. "Get up! Get up!" she ordered.

The horse jumped to one side of the road with a snort of terror, put back her ears and tore down the road. Davie saw two fiery eyes as they flew by. Shivers ran up his back, and it seemed that every one of his red curls rose up and tried to push his cap off.

"Mother!" he gasped. "It's the wolf!" No need now to urge Minerva on.

"Hold tight! Is it near?"

"Yes! Oh—yes!"

Davie recalled stories of wolves ham-

stringing horses and attacking riders.

"Throw down your cap, Davie—far as you can!"

Davie snatched his cap and hurled it into the bushes. The dark form stopped, whirled and disappeared entirely for a few seconds. Then he saw it again—not in the open, but slipping in and out the trees by the roadside. Closer again. He snatched off a mitten and hurled it. The beast hesitated only a second and then came on. The other mitten—but it did not stop for that.

"If we can get past the bridge, Joe Shaw's cabin's by the road."

"Mother! The ham! The fresh meat!"

"Untie it—quick!"

Davie reached around his mother and fumbled for the meat. He could not find the string. Then he pulled hard, but Will had tied it too firmly.

"Pull it loose! I can't let go the rein," ordered his mother.

Davie tugged away as if he were mad, but in vain. "I can't!" he cried.

He glanced back fearfully, expecting to see the beast upon them, but it was not in sight. They rounded the curve and a gray shape darted into the road ahead of them. Old Minerva stopped with a jerk and reared up into the air. With a bump Davie struck the frozen ground. The wolf leaped for the horse's haunch, but somehow, as she sprang to one side, he missed. Minerva ran on, the wolf following.

"Davie! Davie!" shrieked Mrs. Munns, tugging at the rein. Should she urge the horse on and trust to drawing the wolf away from the boy, or go back to his rescue? But only a bullet could have stopped Minerva.

Meanwhile Davie, stunned for only a second, had scrambled to his feet. He heard the thud of Minerva's roofs as they struck the little bridge, his mother's screams growing fainter and fainter.

"Joe! Joe Shaw! Davie! A wolf!"

Joe might not be home, thought Davie. What could he do? Desperately he snatched up a stick that lay beside him.

Now the wolf had become aware of him. The beast hesitated—turned—loped along easily and stopped. He seemed uncertain. A few more steps—a pause. Even in his fear and excitement Davie thought, "This is my adventure." His body stiffened and his mind cleared. "Brave heart; strong hand." That same pioneer spirit of his father flooded his small body. As the wolf came nearer, Davie hurled the stick with all his might. It struck the animal's side, and with a snarl the wolf leaped into the bushes. But it turned again and stood looking boldly at Davie. It would attack again, Davie knew. He dared not turn his head for a second, but he thought, "If I could only reach that maple, I might jump up and grab the lowest limb."

He began to move cautiously, but the wolf moved, too. Davie made a rush for the tree, leaped and grasped the limb. But a crack told him that it was dead wood. As he dropped, the wolf, startled by the noise, retreated. From the distance came the thud of a horse's hoofs on the bridge. Help was coming, but it would be too late, thought Davie, desperately; the beast, seemingly determined to get his victim with no more delay, had turned

quickly on Davie with a snarl, fangs gleaming in the dusky light.

Suddenly into Davie's mind came Will's remark: "Joe says it must ha' been shot at many a time, for it goes like a streak of lightnin' at the sound of a rifle."

The balloon still bobbed from Davie's arm, where Ellen had tied it. Grasping it in one hand, he leaped high into the air with a yell and clapped the other hand upon the balloon with all his might. The report filled the air like the sound of a rifle shot. With a yelp the wolf turned and fled into the woods just as Joe Shaw galloped into sight, his rifle in the crook of his arm.

* * * *

Old Sam looked at Davie admiringly across the hearth as the story was repeated again that night.

"Twas smart of ye to think of bustin' the balloon," he said. "Wasn't ye afraid?"

For a minute Davie was silent. His face grew redder and redder. Now John would laugh at him again; all the boys would think it was funny.

"Yes," he said at last, "I was scared."

But John stood up and clapped Davie on the shoulder.

"A fellow without a gun'd be a fool not to be afraid of a hungry wolf," he said shortly. "Davie, we'll get the old fellow yet. No nasty wolf's goin' to steal pigs under the nose of the Munns boys, I reckon."—*Junior Life*.

"IF"—FOR GIRLS

(Suggested by Kipling's "If")

By J. P. McEvoy

IF you can hear the whisperings about you,
And never yield to deal in whispers, too;
If you can bravely smile when loved ones
doubt you,

And never doubt in turn what loved ones do;

If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place,

And, though you win your goal, or only near it,

Can win with poise or lose with equal grace;

If you can meet with unbelief, believing,
And hallow in your heart a simple creed;

If you can meet deception, undeceiving,
And learn to look to God for all you need;

If you can be what girls should be to mothers,

Chums in joy and comrades in distress,
And be unto others as you'd have the others

Be unto you—no more and yet no less;

If you can keep within your heart the power

To say that firm, unconquerable "No";

If you can brave a present shadowed hour
Rather than yield to build a future woe;

If you can love, yet not let loving master,
But keep yourself within your own self's clasp,

And let not dreaming lead to disaster,
Nor pity's fascination lose your grasp;

If you can lock your heart on confidences,
Nor ever heedlessly in turn confide;

If you can put behind you all pretenses
Of mock humility or foolish pride;

If you can keep the simple, homely virtue
Of walking right with God—then have no fear

That anything in all the world can hurt you,

And—which is more—you'll be a woman,
dear.

—Exchange.

BUFFALO DAYS

"BUFFALO DAYS!" What pictures these two words bring to our minds! Days of covered wagons, westward bound. Days of Indians and of great herds of big-headed, ungainly animals grazing on the wide, level plains, hundreds of miles from civilization.

But now, where thousands of buffaloes once roamed, we find fields of cotton, corn

ing along them in either direction. And instead of great herds of buffaloes roaming the plains in freedom, we find only a few of these animals in city parks.

Many of you have perhaps never seen a buffalo. It is a big and shaggy-headed animal, and, as a pioneer once said, its forelegs seem to be set almost in the middle of the body.



BUFFALOES ON A STATE PRESERVE

and wheat. We find busy cities and oil fields. Where once there was nothing but faint trails with covered wagons moving slowly over them, now stretch miles of paved roads with fast-moving cars dash-

If ever there was a creature the victim of civilization, it is the poor buffalo. I fear that a few more years will see the end of even the few animals kept in parks in memory of "buffalo days!"—*Selected*.

The Pentecost Preacher

Peter Preaches Persuasively; People Think Seriously

By D. BURT SMITH

Acts 2: 12-18, 36-41. The Sunday School Lesson for February 5

FISHERMAN Peter had no thought of himself as a preacher. His years at Capernaum had not prepared him to preach. His few years with Jesus had not trained him as a preacher. Jesus' death, resurrection, and ascension gave Peter much to talk about, but Jesus had restricted him and the others from trying to testify concerning Him until they received power. This reception of power was linked with the remarkable manifestation of the Holy Spirit on Pentecost. To preach was Peter's first opportunity to test that power by seeing if it would work for him in an emergency. To his satisfaction, as we may believe, Peter learned that since he had the power of the Spirit he could preach persuasively and set people thinking seriously, finally bringing them into the church. The Pentecost preacher met the emergency of the hour, and did it so well that about three thousand souls were added to the church. That was a remarkable piece of work. No mere man could have done it alone. But Peter, filled with the power of the Spirit, was used by the Spirit to bring these thousands into believing relationship with the church.

People's Comment

That was an exceptional day with many extraordinary happenings, and the people could not let it pass without being at least curious, if not in dead earnest, to learn the explanation of what had happened. These were the strangest phenomena they had seen—sound of rushing, forceful wind, tongues of fire parted and resting on different heads, and ordinary persons speaking in new tongues. Something had to be said about it; it was a theme of common talk. In amazement some people merely asked others what it all meant. But some of them, either posing as indifferent to the strange things or hoping to dispose of the matter facetiously, asked no question but asserted as fact their explanation: "These men are full of new wine." In effect they tried to laugh it off, to make these speakers ludicrous, to put an end to thinking about it all. But too much was involved for the uncertainty to be allowed to remain, if an explanation could be found. The very future of the Kingdom of God was linked up with a right understanding of the outpouring of the Spirit on Pentecost.

Peter's Preaching

Deeply incensed at the false accusation that they were drunk, Peter hurled it aside with an emphatic denial. Such a matter did not merit discussion or argument. But there was something vitally important involved. This Peter hastened to proclaim. The people were concerned in prophecy; from childhood they had learned to revere what the old prophets had declared. Peter grasped his chance to tie up the strange happenings of the day with the prophecy of Joel. So clearly did Peter state the case that none argued with him,

but all seemed to believe that the events of that Pentecost were a direct fulfillment of Joel's words. Clearly Joel was thinking in terms of the Jews when he predicted the outpouring of the Spirit "in those days." Peter had not yet grasped the all-inclusiveness of the Gospel; he, too, thought of the Gospel as for Jews. Peter turned his reference to Joel into an offer of salvation to all who called on the name of the Lord.

Peter brought into prominence the account of the crucifixion, resurrection, and ascension of Jesus. His hearers were not guiltless regarding the death of Jesus. But God had given Jesus the victory, finally exalting Him to the place of honor and authority. If any questioned the fact of the ascension, Peter took them to sayings of David which, he explained, referred to Jesus' ascension. Thus from Scripture and by interpreting Scripture Peter built up a persuasive sermon. Peter was not ashamed to challenge even the whole house of Israel to believe that "God hath made him both Lord and Christ, this Jesus whom ye crucified." This was a call to thinking persons to repent and find the way to forgiveness.

Peter's Instruction

It was too much for the people; they could not let Peter's challenge or offer pass unnoticed. They dared not be indifferent. Peter had not tried to scare them or play on their emotions. His sermon had been straightforward, to the point, and sensible persons had to do something about it. Hence the great question they asked Peter: "Men and brethren, what shall we do?" That opened the way for Peter to make the only possible reply, the greatest and most adequate reply that could be made: "Repent, and be baptized every one of you in the name of Jesus for the remission of sins." This

THINK OF THESE

WE CANNOT get rid of the authority of religion by making fun of it.

Truly persuasive preaching is always well supported by the Scriptures.

The steps of repentance, confession, and faith lead into the favor of God.

Which is needed more, persuasive preaching or serious listening? Both should go together.

Persons who have Christ preached to them rarely go away dissatisfied.

DAILY BIBLE READINGS

M. Witnesses for Christ. Acts 1: 6-11.
T. The Day of Pentecost. Acts 2: 1-13.
W. Peter's Sermon at Pentecost. Acts 2: 14-18.
Th. The Result of Peter's Preaching. Acts 2: 36-42.
F. Guided by the Spirit. Acts 11: 1-18.
Sat. Encouragement to Worship. Heb. 10: 19-25.
S. Blessings of the Sanctuary. Psalm 84: 1-12.

was a complete answer. It told the inquirers what steps must be taken. Peter added the promise of the Holy Spirit. That promise tied up the special outpouring of the Spirit with Jesus Christ. This was the challenging hope for believers. If they would take Peter's sermon to heart, would treat its instruction seriously, there was no doubt but that God's promise would be fulfilled for them. The ringing call was for them to "save themselves," of course by the steps of repentance, confession, and baptism into the name of Christ. The result was remarkable. About three thousand were added to the church. Peter's persuasive preaching pointed out the way of salvation to all. The conditions demanded for salvation were clearly stated on a scriptural basis. It was a great triumph for the Spirit. Who that day had manifested Himself in remarkable fashion, had given power to the believers, a power which in Peter made him a persuasive preacher, and had moved the hearers to believe and be baptized.

RELIGION FIRST

WITH REFERENCE to an organization of young people connected with the church, the statement was recently made: Religion should come first. But this is provocative of thought. Years have their way of changing opinions as to the most essential consideration, even in organizations of the church. For the children, if religion stands first, it must be presented to them so as to fit into their few years of experience and growth. For the youth, the appeal of religion must be on a different basis than when it reaches out to children. The added years have given a newer, larger view of what is of value to life.

Because of this, the physical and social needs and longing of youth are reckoned with in laying out the plans for an organization of young people. It is accepted as essential that this be done. But what of religion? What relative place is it to have in the organizational program of youth? It is easy to say that religion should be first, that the fact of its being an organization linked with the church demands this. Grant that this is true. How can religion be first in fact, as well as in name and claim, in such organizations? Assume that young people are as desirous of having things religious as are adults, is it religion in the same quantity and quality? Does a youth have anything to say about how religion is to be presented to him, and how he is to exercise himself religiously? A well-planned social gathering, or a competitive group game, has no trouble getting whole-hearted response. For the time—for a long time—these are granted first place, but why? Maybe a careful study in trying to discover the answer to this question would throw some light on the question. How can religion be first in organizations of young people? Religion must be flexible in its approach, adaptable in its demands, and usable in its phases for the different age groups. But some will say that religion is a fixed thing, and youth must take it and put it first, even as it is standardized by adults. Will youth stand for a religion like that?

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

AROUND THE FAMILY ALTAR

PSALM 78: 1-7

GRANDFATHER was a farmer of Palatine stock whose father came to settle in the fertile fields of Dutchess County, N. Y. *God was a very real factor in his life.* All of his sons were good church folks and two of them entered the Lutheran ministry. Farm life has its seasons of stress as well as its breathing spells when there is time for relaxation. Planting time and harvest time are two of the seasons when the work must be done on schedule. Every advantage must be taken of good weather and each minute of daylight must be conserved. But in grandfather's home the rush was never so great that there was no time for family worship. And this time was not taken from the hours of darkness when it was impossible to work in the fields. It was taken from the precious hours of daylight and it included all the hired men as well as the family.

We look back to the "good old days" sometimes when we find the going hard in our generation. *If they were good days it was because there was more time for God in them.* Today we have a multitude of conflicting interests that stand in the way of family worship. They are even contesting jealously for the time of congregational worship and Sunday is fighting a difficult battle for existence. It requires the most vigorous efforts and planning on the part of our church leaders to support a program of family devotions. Helps for this purpose are coming out from every church publishing house. Sermons are being preached on the subject. Conferences are noting the significance of the battle for the family altar. It is a *live* issue that the young people should discuss.

Concession to Secularism

Secular means "*of the time.*" The secularist is concerned about time rather than eternity. His standard of values is based on the theory that the unknown future well may be risked for the present advantage. Material rewards are the goal of his life.

The spirit of secularism has taken possession of our age. This accounts for the speeding up of the process of living. It accounts for the multitude of conflicting interests that claim our time and talents. In the field of education we do not consider it nearly as important to know a church school lesson as it is to have good grades in public school. Any pastor discovers that the parents of children at confirmation age are not particularly concerned about their regular attendance or their lesson preparation. Mothers insist that "Daughter needs her sleep on Sunday morning. She has to get up early every other morning to get to school!" Many church members attend Sunday school who do not attend church. They do not feel the need of worship in the church.

Commercialized recreation plays its part in crowding out religion from our day's schedule. The failure of Sunday for thousands of people is the misuse of Saturday afternoon and evening. Sunday is sapped of energy and vigor by Saturday. Which is to say that *religion is cheated by secularism.*

Plans for family worship have to face the antagonism of a secular age. Shall we give in to circumstances, or shall we master them?

Conflicting Schedules

Along with the more complex character of our modern life comes the breakdown of the schedule of the home. For ten years we served a church in the great city of New York. It was a revelation as to the effect of modern urban life upon the home. Consider a typical family of five, father, mother, daughter twenty-three, son seventeen, son fourteen. Father and miss twenty-three worked downtown. They left home promptly at 7.30 A. M. in order to reach their work on time. They traveled different lines. Sons seventeen and fourteen left for different schools; the first at 8.00 A. M. and the second at 8.30 A. M. Mother kept the fort at home. None of the family came home for lunch. Dinner could not safely be scheduled before 7.00 P. M. It was a hurried meal with every member of the family scattering five evenings in the week to dates of all characters. Many of these dates were concerned with the church. There was *just one meal* in the week that the family ate together in a comparative state of unhurried enjoyment, that was Sunday dinner at about 2.00 P. M. How could there be a daily family altar? The family was never together. All the answer that can be given is that *there must be a way. What solution could you suggest to the problem?*

Family First

The family altar comes from very earliest times, for the family was the first social institution. *The father was the priest and led the devotions.* This ideal for the head of the house continued down to comparatively recent times. We might recall more often than we do that Luther wrote his catechism in order to give a handbook to fathers for the religious instruction of their children. Today its use is confined generally to pastors.

The first services of Christianity were conducted in the homes of the people. Reading the stories of some of our American missions recalls those early days. Many of our self-supporting churches had their start in someone's home. We recall preaching in the home of one good woman on a number of occasions while the little congregation was getting ready to build its first church home. The hardwood floors suffered, but the housewife made no complaint. Often all the week-night meetings must be held in homes when the congregation worships in a rented hall. The home has supported the church, and it is

right that the church should now be concerned with the saving of the home. There is no substitute for this institution. It is divinely constituted. It is not by chance that atheistic communism should aim at the destruction of the home as a unit of society. It offers a quick and efficient way for the attack on religion. *Keep religion in the home and the home cannot be destroyed.* It will find a way to persist in spite of unfavorable circumstances.

How to Begin?

The following are some of the decisions that must be made in establishing a family altar. They should be the result of a family conference, rather than being imposed by the head of the house.

1. The purpose to have family worship must be clearly established. *What ought to be done, can be done!*

2. The time and place must be decided. A home altar can be bought for about \$8 through our Publication House. It contains a place for the Bible, devotional books, church magazines, contribution envelopes and thank-offering boxes. Many families worship together at meal time, usually either breakfast or dinner.

3. The program of worship is important. The simple essentials are Bible reading and prayer. "*Light for Today*" or some other devotional help may be used for a short meditation on the scripture lesson. Hymns may be sung. Memory verses may be recited. There is a *Family Service Book* published by our church which is used in many families. Assignments of parts of the program to the different members of the family should also be made.

The following extracts from Robert Burns' poem, "The Cotter's Saturday Night," are quoted as illustrating the spirit of worship in the family:

"The cheerful supper done, with serious face

They round the fireplace for a circle wide;

The sire turns o'er, with patriarchal grace,

The big hall Bible, once his father's pride:

His bonnet rev'rently is laid aside,
His grayish temples wearing thin and bare;

Those strains that once did sweet in Zion glide—

He picks a portion with judicious care,
And 'Let us worship God!' he says with solemn air.

"Then kneeling down to heaven's eternal King

The saint, the father, and the husband prays."

* * * *

TO LEADERS: Topic date, February 12. Assignment, "Lincoln and the Bible." Discussion: 1. Is family worship on the wane in your congregation? 2. What can the Luther League do to encourage family worship? Next topic, "Alone with God."

BOOK REVIEWS

PSYCHOLOGY FOR CHRISTIAN TEACHERS

By Alfred L. Murray. Round Table Press, New York. 1938. Pages 245. Price, \$2.00.

The writer states that this is "an attempt to pass on to readers in a concise and practical way the principles of this useful science (psychology), in the hope that it may open up to them closer contacts with the hearts of men, and that it may develop within them a deeper sympathy with the hopes, the aspirations, and the spiritual longings of their fellowmen."

The writer has succeeded in expressing psychological principles in such simple language that it reads more like a story than a textbook on psychology. The reader does not need a dictionary close at hand to interpret technical terminology.

There are chapters on the practical application of psychological principles to Nursery, Beginners, and Primary children. Juniors, Intermediates, Seniors, and Young People and their problems are so considered that teachers of these groups will receive much help. Newly-wed couples and adults of all ages are not overlooked. The technique of visitation and the use of psychology in the sick room are deemed worthy of a chapter each.

Teachers and parents will receive suggestions on how to develop Christian character in the persons whom they teach. In fact, many parents and teachers will be appalled by the fact that they have overlooked innumerable teaching opportunities because they have not understood the pupil's thought life and the actions resulting therefrom. Examples from real life illustrate how problems have been solved by the correct application of psychology. The psychological value of Bible memorization, visual education in its varied forms, dramatization, etc., are given sane treatment. One might say, "If this is psychology, let's have more of it."

The writer never loses sight of the fact that this is a book for Christian teachers, and seeks constantly to give guidance which will result in having all ages of persons brought into right relations with God through Jesus Christ.

C. H. B. LEWIS.

THE CHURCH OF THE LIVING LORD

By K. O. Ludeberg. Augsburg Publishing House, Minneapolis, Minn. Pages 177. Price, \$1.00.

The book presents a very fine practical exposition of the Epistle to the Ephesians. From the introduction to the last page the reader, who should study as he reads, is impressed with the fact that this is the work of a Bible scholar. The introduction gives a sketch of the life of St. Paul, then a statement of the writings of Paul together with their characteristics. This is followed by an introductory sketch on Ephesians to whom the Epistle is addressed, the occasion and purpose of writing and characteristics of the Epistle. Four

main divisions are given in the book: 1. The Apostolic Greeting; 2. The Doctrinal Part; 3. The Practical Part; 4. The Conclusion, Personal Message and Benediction. A careful study of Ephesians with the help and guidance of this book will bring a most interesting and helpful understanding and appreciation of this deeply spiritual letter of Paul. The author gives new light and understanding by showing the shades of meaning in the Greek words found in many of the more difficult passages. Here is a valuable aid to the doctrine and practical teachings of this deeply spiritual writing of Scripture.

WYNNE C. BOLIER.

CHRISTIANITY AND WAR

By J. A. Boord, A.M., D.D. Lutheran Literary Board, Burlington, Iowa. Pages 212. Price, \$1.50.

"Can they co-exist?" is the question put by the author of this stirring book. "Or must one of them perish if the other survives?" This is the announced theme. The book is a potent argument against war.

The argument against war is based on:

(1) The fact that "the real man, the soul, is an emanation from God" by virtue of the Divine "in-breathing." How can man, who knows not when the spark of divinity may remain, even in the worst, assume the right to take life?

(2) The premise that such a great Creation (as man) postulates a great purpose. God's purpose may be frustrated by taking a human life. "The pages of history would be robbed of much of their interest and benefit if the lives of all who have slain their fellowmen had summarily been ended by the courts of justice," for which he brings, in illustration, Moses, Joab, David, Paul. (These, of course, are arguments also against capital punishment, which the author also opposes.)

(3) The example of Jesus Himself, in non-resistance in the various crises of His life, particularly in the Temptation, in Gethsemane (His rebuke to Peter), and in His trials.

(4) The terrific cost of war, in men and materials.

(5) The fact that no great war can be justified in the light of attendant facts and circumstances.

In answer to the militarists, who present the Holy Bible in support of their position, the author submits that

(1) Few of the Old Testament wars were commanded or approved by God, and then only for Israel alone, and against idolatrous nations.

(2) The Old Testament is also filled with slavery, concubinage and polygamy, all of which have long been outlawed both by the church and the social order.

(3) The New Testament references to the sword are either prophecy or symbolism, refer to spiritual warfare, or definite renunciation of war. Much space is given to the consideration of those passages which seem to give approval to the use of force.

(4) Jesus would certainly not, after His whole body of teaching of love, kindness, forgiveness, suddenly reverse Himself by declaring approval of war, in the passages so interpreted.

The author contends throughout that the church, which has ever been the leader in every great reform, has too often evaded the issue in this great national sin still remaining; nay, more, in a mistaken conception of loyalty to the state (patriotism and nationalism are contrasted) she has given its approval and hearty support in the great wars of history. The church, he says, may not be able to stop war, but she can and should oppose it, and the effectiveness of even a small minority in influencing governments has often been demonstrated.

The organization of material in this work, as to chapter content and arrangement, leaves something to be desired. However, the author seems to be driven by a burning desire to submit his case to the reader, and so order is somewhat neglected. He speaks out of a full heart, with deep fervor.

The question, "Can Christianity and War Co-exist?" is not conclusively answered. But the Christian argument against war is compelling. The author makes his basic appeal on the value of a human life in the sight of God and as a part of God's plan. And after all, is not this alone sufficient for Christians and the church to rise up and outlaw this great juggernaut of ages past and present?

L. H. STEINHOFF.

IN SILENCE

By Louis Sanjek. Fortuny's, New York. Pages 215. Price, \$2.00.

In this book Louis Sanjek tells the story of his eventful life. To picture himself is necessarily to portray the people from whom he sprang, and the work resolves itself in large part into a revealing interpretation of the great Slavonic race.

Because of the present crisis in Europe, Pastor Sanjek's book is a very timely treatment. Not only does the author endeavor to credit his people with their many cultural contributions, but also seeks to make clear to the reader something of the historic interrelationships of the various Slavonic groups.

The writer's style is always colorful and concrete. The account of his good father's house in far away Croatia is certain to touch the heart. His numerous contacts with arresting personalities illumine every page. Many a graphic scene derives from the author's facile pen and proves the poet in Pastor Sanjek: the rugged coast of the Adriatic with its sunken rocks, its devastating storms, the quiet beauty of the vine-clad hills, the mediaeval carry-over of the towns, the quaint dress and folk lore of the peasants.

The story of his student days in the seminaries of Sagreb of Senj, of his ordination to the priesthood and of his subsequent renunciation of Rome to become a distinguished clergyman of the Lutheran Church in America must grip the reader.

The book is of great value also to the student of immigrant missions in the United Lutheran Church, particularly be-

cause it supplies so much information with regard to the Slovaks. The observations of the author with regard to this work done by the church are most helpful and thought provoking.

A strain of contagious humor runs throughout the work, marked as it is with many an amusing incident.

What Pastor Sanjek has inscribed within the covers of his book must serve to engender attitudes of high regard and of kindest affection for a people to be found in so large proportions throughout our Lutheran Zion. MATTHIAS F. WALZ.

THE CASE FOR THEOLOGY IN THE UNIVERSITY

By William Adams Brown, Ph.D., D.D., S.T.D., professor emeritus of Union Theological Seminary. University of Chicago Press. Price, \$1.50.

This small book contains three lectures delivered by Dr. Brown at the University of Chicago. They were called forth by the Yale lectures of President Hutchins of the University of Chicago, which were published in 1936 under the title, "The Higher Learning in America."

The thesis that President Hutchins defended is that higher education in America today is confused and lacks an organizing principle—"it is chaotic." Dr. Brown concurs in this judgment, and continues: Many things are taught, and well taught, but little or no attention is paid to developing an adequate philosophy of life. Our students in higher education increase in knowledge and achieve skill, but they lack wisdom. We are developing specialists rather than men. Higher education in America results in knowledge, and the power that goes with it; but it pays little attention to the development of ideals to guide in the use of that power. It was very different during the Middle Ages. Then education was unified; it was organized about the central truths of religion. President Hutchins is convinced that theology can never again be the directing center of higher education; we must turn to metaphysics. Dr. Brown shows that President Hutchins confuses theology and metaphysics; he has in mind a type of metaphysics that is concerned largely with theological concepts.

Dr. Brown takes up the case for theology. His exposure of the deficiencies of higher education in relation to life's values is brilliant and compelling, as is his vindication of the fundamental importance of religious values in setting up a philosophy of life. Our young people must select such a philosophy, they must put life's values in some order. There must be a standard by which to judge the isms that confront them. There is very little in our education of today that will help them in making such a choice; and such choices are of fundamental importance. Dr. Brown contends that religious truth, perhaps not in exactly the same form as that of seven or eight centuries ago, can still render that service. He is convinced that those in control of our great universities are neglecting a great opportunity for training our young people in something that is more important than science or history.

All persons interested in the higher education of our young people should read and study this book. It is an excellent discussion of the most pressing problem in the field of higher education, a problem which is too often neglected by educators on high places. Incidentally, it is a vindication of those church-related colleges that require all students to study a philosophy that presents the Christian view of God, man, and human destiny.

S. G. HEFELBOWER.

ART AND CHARACTER

By Albert Edward Bailey. The Abingdon Press, New York. Pages of text, 354; pages of illustrations, 42. Price, \$3.75.

This volume is intended to afford ministers and Sunday school teachers such an understanding of paintings, architecture, and stained glass windows as will aid them in using art in religious education and ethical training. The scope is indicated by quoting some of the chapter headings, as follows: The Nature and Function of Art, The Nature of Personality, The Transformation of Personality, The Selection of Pictures for Teaching Value, Art and Worship, The Treasure House of Religious Art, Religious Art in the Nineteenth and Twentieth Centuries, and Christian Culture Through Architecture and Stained Glass.

One of Dr. Bailey's earlier books, "The Gospel in Art," which is an interpretation of a large number of religious pictures, has become the best known standard text on religious art. "Art and Character" gives promise of being equally useful. Religious workers who can afford to own only two books on art will rejoice to find that these two works by Bailey form a complete religious art library.

ROLAND G. BORTZ.

BOYS AND GIRLS LIVING AS NEIGHBORS

A Guide for Teachers. By Lillian White. The Abingdon Press, New York. 1938. Pages 196. Price, \$1.25.

Pupil's Work Book (Grades Seven and Eight). By Lillian White. The Abingdon Press, New York. 1938. Pages 136. Price, 35 cents.

A year's work is provided in this leader's text and corresponding pupil's workbook. The six divisions of the general theme—which is well expressed in the title—are: Getting Started; The Church in Our Town; Our Houses and Our Neighbors' Houses; Neighbors in Need; Movies and Our Town; "Outsiders" or Neighbors? The procedure and suggestions for the leader are well adapted to intermediate age. The problems are dealt with vividly, realistically, and from a juvenile's outlook. The workbook is filled with interesting, challenging appeals to the youngster's own mind and attention. Significant Biblical quotations are not overlooked. This reviewer would like to see such a course worked out more Christocentrically.

THEODORE K. FINCK.

LENTEN PUBLICATIONS

THE WAY OF THE CROSS. By C. Armand Miller, D.D. Each of these forty arresting and deeply devotional daily Lenten meditations on the history of the Passion of our Lord includes a printed or indicated Scripture selection, a stimulating study thereon, a helpful personal application, and a brief prayer. \$1.00.

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MIDWEST MISCELLANIES

By Martin Schroeder, D.D.

PREPARING for a worthy observation of the fiftieth anniversary of the organization of their church, Pastor William F. Most of *Our Redeemer's Congregation*, Wayne, Nebr., and his members have just added a \$1,000 value to their recently completed



DR. MARTIN SCHROEDER

renovations in and about their church property. This latest addition is an organ of the electric type, the Orgatron. The Ladies' Aid Society sponsored the enterprise and succeeded in paying for the instrument in full at the time of completing the installation. The new organ's tone quality is said to be equal to that of a pipe organ for similar purpose. It produces enough volume to fill a church even larger than Redeemer. Other preparations for the celebration to be held in April are the writing of the congregation's history, to be published with illustrations in book form. All available former pastors have been invited to add their presence to the observance of the anniversary.

A number of changes have recently taken place in Midwest Synod pastorates. The Rev. Reinhard Saubertzweig from St. Peter's Church, Pender (country), Nebr., to the Kansas-Nebraska state line church at Diller, Nebr.; the Rev. Paul Waldschmidt from Wakeeney, Kan., to St. John's, Sterling, Nebr.; the Rev. F. W. Korbitz from another Lutheran Synod to Creston, Nebr.; the Rev. Paul Kuehner, formerly secretary of the Texas Synod and editor of *The Texas Lutheran*, to St. Peter's Church, Pender; the Rev. Henry J. Goede, from Bennington, Nebr., to Grace Church, Omaha, a Nebraska Synod congregation, uniting therefore with the sister synod. The Rev. Wolfgang Goemmel, Lanham, Kan., has received a call from St. John's Church, Lodge Pole, Nebr., and expects to take up his new duties the first of March.

Mr. Fred Ollendorf, student at Northwestern Seminary, Minneapolis, Minn., assisted in the Christmas services at St. John's Church, Sterling, Nebr., his home congregation, which was then still vacant. The Rev. Lorin J. Wolff, another son of St. John's, also preached.

To assist generations to come in understanding the occupation of the West by Lutheran forces, Midwest Synod is engaged in compiling a comprehensive history of its half century of existence. Any reader of these lines having in his possession, mentally or materially, items of interest, is kindly asked to communicate with the committee's corresponding secretary, the Rev. Adolph Lentz, Cedar Creek, Nebr. Good care of treasured pictures, clippings or manuscripts, and prompt return of the same is guaranteed.

Tabitha Home, Lincoln, Nebr., enjoyed at Christmas, as in previous years, the visits of two representatives of the Christmas spirit; one, Kountze Church, Omaha, under the annual leadership of Mr. Tegtmeyer, and the other, the Lincoln Lions Club, under the chairmanship of County Judge Robin R. Reid. Both organizations presented each family member of the Orphanage and Home for the Aged with very useful remembrances. From First Church, St. Joseph, Mo., 2,222 quarts of fruits and vegetables were received. The congregational Committee on Social Missions, under the leadership of their pastor, the Rev. H. J. McGuire, and forty assistants devised ingenious ways to bring about this result. Tithers in canned goods likewise contributed. Well might other churches take a hint in effective social service among the wards of the church at large.

Youth Acknowledged

National Youth Service Day was utilized by the Rev. H. O. Rhode, pastor of St. Mark's Church, Bloomfield, Nebr., to demonstrate the latent lay-reader talent among the younger generation in his parish. Four young men, in choir gowns, shared in reading the service. The pastor's sermon dealt with "Youth's Responsibilities." St. Mark's congregation never drops a service on account of the pastor's absence or for any other reason. Lay readers' services is a part of this church's program. Though but a rural congregation, the talent is there just the same, like anywhere else—if it is brought out. From this same congregation we hear that "The Thunder of the Sea" required three showings to enable all who came to see the film. The total attendance registered over 700. Pastor Rhode's junior confirmation class numbers forty-two.

Representatives of nine Lutheran organizations will come together when the *Lutheran Foreign Missions Conference* meets at Sioux Falls, S. D., February 19-21. Those who will take part in the deliberations are members of the United Lutheran Church, the American Lutheran Church, the Augustana Synod, the United Danish Synod, the Lutheran Free Church, the Santhal Mission, the Lutheran Orient Mission, and the National Lutheran Council. The Rev. A. M. Mannes of Jackson, Minn., is president of the conference.

The Rev. A. Lentz, secretary of Midwest Synod, informs the readers of his clerical news bulletin that two new women's missionary societies have been organized. One in his own, Christ Church, Cedar Creek, Nebr., and the other at St. John's Church, Auburn, Nebr., of which the Rev. Gustav K. Wiencke is the pastor. In connection with this, Pastor Lentz points out a lesson as to the effectiveness of women's work. Synod numbers 13,600 communicant members, who paid last year approximately but \$10,000 on benevolence, which he deprecates. If, so the writer reasons, all these communicant members would pay in proportion to that which the members of the missionary societies are doing within this same synod, Midwest's benevolence column would add up to a neat \$59,840. As key to the secret of their success he cites, "Information, missionary information, and the personally aroused interest."

Centenarian Honored

The Rev. Victor Moeller, pastor of St. Peter's Church, twelve miles northeast of Falls City, Nebr., has had the unusual opportunity to conduct devotions at a family reunion celebrating the one hundredth birthday anniversary of one of his members, Mr. Henry L. Ruegge. The centenarian came to this country with his parents from Germany in 1863; the trip from Hamburg to America taking seven weeks. Seventy years ago he married Sophia Hoose, now eighty-eight, who is still at his side. The family came straight to Nebraska, then still a territory, where the young man took up a quarter section, cleared and cultivated it with an ox-team, and this is still his home today. There are fifty-two members in Mr. Ruegge's immediate family and all were present for the celebration. His name may not be in "Who's Who in America," but nevertheless he belongs to that group of fellow-countrymen whom a recent author described and glorified in a volume entitled, "The Roots of America."

Dr. Leland H. Leshner, for thirteen years pastor of Grace Church, Muscatine, Iowa, preached his first sermon January 15, at Grace Church, Lincoln, Nebr., as successor to the Rev. Frank B. Delo, who has been serving as interim pastor since Dr. G. Keller Rubrecht answered a call to First Church, North Platte, Nebr. Dr. Leshner attended Carthage College and the Theological Seminary at Gettysburg, Pa. His first charge was at Waterloo, Iowa, where he served till 1925, when he went to Muscatine. At the time the new pastor accepted the call to Lincoln, he was serving his third term as president of the Iowa Synod. He participated in the World War as a commissioned officer in the field artillery and since then has held several chaplaincies in the Iowa Legion. The Leshner family is prominent in ministerial circles. His father, the late Rev. S. M. Leshner, pioneered in Lutheran churches in Iowa, Missouri, Nebraska, and Illinois. A younger brother, the Rev. M. E. Leshner, is pastor of St. Mark's Church, Dubuque, Iowa.

Seven thousand five hundred people crowded the Coliseum of the *University of Nebraska* the Sunday before Christmas, as university students presented Handel's oratorio, "The Messiah." The 250 voices were accompanied by the university symphony orchestra.

Mr. George Mendenhall, son of Prof. G. N. Mendenhall, D.D., of Sterling, Kan., can point with pride to an enviable scholastic record. Two years ago, when only nineteen years old, he graduated from Midland College, Fremont, Nebr. He has now been awarded a scholarship which will enable him to obtain his doctor of philosophy degree before he is twenty-four years of age.

About fifty pre-theologians, seminarians, their guests and faculty members attended the annual formal reception Tuesday before Christmas vacation at *Western Theological Seminary*, Fremont, Nebr. Faculty members greeted the guests. Short talks were given by Dr. W. F. Rangelier, dean of the seminary; President H. F. Martin, president of Midland College; and

NEVER—THE LAST

[Upon reading of the little New York City lad, who leaving the hospital whispered to the nurse: "My mama shall never hear the last of you."]

O Lord, as much as lies in me,
The world, my friends,
Shall never hear the last of Thee.

If Thou be Lord of lords,
If Thou be King of kings,
If Thou be Shepherd and Physician,
The first I'll tell
Is of my sore condition.
Yea, how I was depraved
And called upon Thy name
To find myself among the saved.

The last I'll tell—the last?
O Lord, as much as lies in me
The world, my friends,
Shall never hear the last of Thee.

the Rev. Fred C. Wiegman, pastor of the seminary church.

Some Famous Nebraskans

Another product of Nebraska's prairie was brought into prominence when in recent issues of the *American Magazine* and *Reader's Digest* the achievements of "The Miracle Man of Muscat, Arabia" were pointed out. Born in the Congregational parsonage of Scribner, Nebr., where his father served for thirty-eight years (and in whose church this writer has repeatedly occasion to conduct German services), Dr. Paul W. Harrison went to the Near East as a medical missionary under the auspices of the Dutch Reformed Church. His surgery in the desert of Arabia, together with his research, particularly in spinal anaesthesia, are attracting worldwide attention among physicians and surgeons, as he is considered one of the ablest men in his line. Just another preacher's son gone—right.

Thinking of Scribner, and being on the subject of famous Nebraskans, there comes to mind the nearby little town of Hooper (home of two U. L. C. A. churches), which is the birthplace of the late George Dern, Secretary of War in President Roosevelt's first administration. A little further down the line is another rural community, Northbend. Here, Harry Hopkins, new Secretary of Commerce, spent his boyhood days, playing about his father's harness shop. Scribner, Hooper, Northbend, all three are located in Dodge County, of which Fremont is the county seat. The leading industry of Fremont is Midland College whose untiring president is Dr. Horace F. Martin.

Rural Missions Conference

In connection with the *Iowa School for Rural Missionaries* at Ames, Iowa, January 23 to February 18, a rural mission conference and retreat was held January 27-29 in Alumni Hall, Iowa State College of Agriculture. The retreat was made up entirely of directed discussions on

A Church-centered Rural Program.

A Village-centered Mission Program.
Christianizing the Home.

Theological Training for a Rural Program.

Co-operation between Government and Church Agencies.

Church Finances and Self-support.

The Use of Unpaid Lay Preachers.

An Integrated Comprehensive Program of Rural Missions.

The Rural Missions Co-operating Committee, New York City, on which the United Lutheran Church is represented, invites all interested persons, lay and clerical, to make use of this pioneering undertaking through their presence.

POST-MADRAS CONFERENCES

"Program Presented in Philadelphia Typical,"
Writes Dr. William G. Boomhower

FROM Madras, India, directly and promptly, to the Christian centers of our country come the witnesses, like apostles of old, to speak and share and serve with the business of the World Christian Conference in their hearts. The Foreign Missions Conference of North America, working under the auspices of local Councils of Churches, has taken the initiative to bring these groups to us. A nationwide network of appointments has been made for two teams of Conference leaders, representing the Occident and the Orient. Two itineraries will be followed. One will begin in Washington February 7, proceeding to Philadelphia and then to Brooklyn and Baltimore and important points in the South and West and western Canada. The other will begin at St. John's, N. B., at the same time, and come to Boston and New York and then proceed to eastern Canada, to centers in the northern and western parts of the United States and turn eastward to stop at Cleveland, Buffalo, Pittsburgh, and Richmond, Va.

The arrangements made for the Philadelphia Post-Madras Conference are typical. Dr. Leslie B. Moss, executive secretary of the Foreign Missions Conference and a delegate at Madras, will have with him in Philadelphia on the ninth and tenth of February, Prof. Gonzalo Baez Camargo of Mexico, Dr. P. C. Hsu of China, and Miss Ida Sircar of India. Morning, afternoon and evening meetings will be held and conducted mainly as conferences in order that the proposals and experiences of Madras may be considered and plans made for carrying results into life and action. Madras was the beginning of a world conference of churches, and until our churches have submitted to their members these findings and recommendations and elicited a constructive response, the Conference will not have served its purpose.

Sponsors and Delegates

In Philadelphia a group of 100 sponsors has been organized under the leadership of Dr. Merle M. Odgers, president of Girard College. Every church in the city and environs has been requested to appoint promotion committees and to select carefully delegations of church officers and business men, missionary-minded women, teachers of religion and leading young people to attend the meetings of the Conference with a view to participation and report. Dr. Dan Poling of the Baptist

Temple and International Christian Endeavor is gathering the young people of the city into conference and a mass meeting Thursday evening, February 9. The large student body of the area is being drawn into study and action. Missionary leaders among the women of our churches are doing the finest kind of preparatory work. The large and hospitable First Baptist Church at Seventeenth and Sansom Streets, in the heart of the city, will be the headquarters of the Conference and the women will hold meetings in Holy Trinity Episcopal Church on Rittenhouse Square. The rich privileges of conference are being accorded the ministers as a group and Pastoral Associations are at work in ardent promotion.

The Speakers

The character of the leaders coming from Madras to North America may be judged by a glimpse of those whose names have been mentioned. Professor Camargo is a distinguished and brilliant leader in Mexico, the outstanding head of the Evangelicals in his country, where he is serving as executive secretary of the National Council of Evangelical Churches and general secretary of Religious Education. His early experience as an officer in the revolutionary armies has made him a striking figure. The slight knowledge most of us have of conditions and prospects in the land of our southern neighbors and our meager interest in their affairs will be challenged and changed by a conference with Professor Camargo.

Dr. Hsu, a Chinese of remarkable talents and training, educated here and in China, a Y. M. C. A. secretary and teacher of philosophy, at home in the United States and yet possessed of the most profound understanding of the situation in the Far East and commanding the confidence of his nation's leaders, will be sharing news and truths which our Christian interests and responsibilities must grasp today.

Our Lutheran stake in India will make Miss Sircar most welcome. World trends and events and prospects and dangers and needs have immediate and surprising implications here in America. It is time we were informed. We must make decisions and prepare for wider witnessing and better work. We are going to be shocked and hurt by what we hear from Madras, and then elevated and united and led out into a richer fellowship with our Lord and those of all colors and classes who serve Him. The elements of promise and progress in the world situation will encourage the Christian. There is something irresistibly redemptive at work among men in spite of the confusion and strife prevailing so generally.

Every church of ours must sit in conference, in some way, over these Madras experiences and propositions. Let us make it an actual personal conference of capable representatives from each of our churches. Let us learn and share with those who have come out of tribulations into seasons of spiritual renewal in heavenly places in Christ Jesus. Our Lutheran representation at Madras and our Lutheran contribution toward world enlightenment are so commendable that we should support it all by making these post-Madras Conferences eminently successful.

NOVA SCOTIA SYNOD NEWS

By the Rev. Douglas A. Conrad

As WINTER slips along in this part of Nova Scotia, we are being favored with beautiful, crisp weather, but snow is conspicuous by its absence. It will not be long before the Lenten season opens, and then spring is not very far away.

All the parishes report fine Christmas services. The weather being fine, large congregations were in evidence everywhere. At *Halifax*, Pastor E. E. Zieber reported a crowded church when the Sunday school presented a pageant on the Sunday before Christmas. The music was well sung by the Junior Choir, the costumes were elaborate and beautiful, and the pageant was impressively given. Christmas Eve a midnight Carol-Candlelight Service was held. The church was again filled, and the choir and soloists did a very fine job of singing some of the finest Christmas music. The Lutheran Male Quartet of the Church of the Resurrection gave a Christmas carol program over Radio Station CHNS the Wednesday evening before Christmas. This quartet is the most popular and busiest in the city.

From *Lunenburg*, Pastor George Innes tells us that a group of carolers at First South visited the homes of the sick and shut-ins, and not only sang carols but left a Christmas box of good things gathered by Grace congregation. Student Carroll Fritze occupied the pulpits of both churches on New Year's Day, and delivered two fine sermons.

At *Bridgewater*, Pastor C. H. Whitteker administered the Lord's Supper Christmas morning, and the annual Sunday school Christmas Service was held in the evening. The music at this service was furnished by a choir composed of members of the Sunday school.

Annual Reports Encouraging

Annual meetings are also bringing encouraging reports from the various parishes. From *Halifax* we learn that the Church of the Resurrection closed the year with all current bills paid and an old note cleared off. The Sunday school has increased 75 per cent in the last three months in new members and attendance. Plans are being formulated for the celebration of the twenty-fifth anniversary of this congregation in 1940. It is hoped and planned that the Halifax Church will be completely out of debt by that time, with only the mortgages to carry.

At *Zion, Lunenburg*, splendid reports from all organizations indicated that 1938 had been a year of activity and progress. The executives were thanked by the congregation for their devoted leadership, and we look forward to the New Year confident that the responsibilities of leadership are in good hands.

Redeemer Church of the Conquerall Parish has also reported the most successful year for a long time. The year was closed with all bills paid and a considerable amount still remaining in the treasury. Pastor Conrad announced plans, which the congregation accepted, for the celebration of the fiftieth anniversary of the

organization of this congregation. This celebration is to take place during the first part of June, and in addition to special services will also be marked by extensive improvements to the church building.

The regular meeting of the Pastoral Association was held at the *Conquerall* parsonage in Bridgewater January 9. A paper on "The Authorship of the Augsburg Confession" was read by the Rev. E. V. Nona-maker. Plans were made for a Pre-Lenten Retreat for pastors to be held in St. Paul's Church, Bridgewater, February 20.

WEST PENNSYLVANIA CONFERENCE

By Alfred O. Frank, D.D.

It HAS been said that a city is only a group of small towns grouped together; that folks live and die in one quarter of a city, hearing, seeing, knowing little but the provincial limits of their immediate streets. So it is in our conference. While remarkably close together, it is amazing how infrequently we pastors see each other. Each man is busy in his own shaft. Some ignoble souls call it a "rut."

Pennsylvania, so they say, had a great inaugural in Harrisburg, across the Susquehanna River, twenty-five miles to the north. One party limped out and another strode in. The next morning an editorial began a long tirade against the man in power, using the inaugural speech as a text. It is a marvelous government which can take all the internal punishment and still live.

Religion still appeals! At a Rotary Club meeting the other day a group of professional bell ringers entertained. Popular and religious numbers were used. The applause, indicative of approval, was most hearty for the religious hymns. One man voiced it thus, "Nothing like the good old hymns!"

Resignations

After fifteen years of faithful service in the Manchester Parish, composed of Christ and St. Paul's congregations, *Pastor J. H. C. Manifold* resigned, effective December 25. Mr. Manifold plans to retire, and for the present will continue to make Manchester his residence.

Presenting his resignation to become effective February 5 the twenty-fifth anniversary of his pastorate at First Church, Carlisle, A. R. *Steck, D.D.*, will close his work of fifty-three years in the active ministry. Dr. Steck has been one of the leaders in the conference. At every convention his humor and ready smile, or some dramatic statement, was always conducive to allay a tense moment.

Anniversaries

St. Mark's, Hanover, J. S. Tome D.D., pastor, observed the seventy-fifth anniversary of the organization of the congregation December 18. President M. R. Hamsher, D.D., of the Central Pennsylvania Synod, and the Rev. D. F. Putman, president of the conference, were the guest speakers. The congregation was organized in 1863, and the first building was dedicated in 1865. Pastors who have served

the congregations are: M. J. Alleman, D.D., George Parsons, D.D., Daniel Schindler, D.D., George Scholl, D.D., Charles M. Stock, D.D., George W. Nicely, D.D. John S. Tome, D.D., the present pastor, has served since 1925.

The Spring Grove-Muhlenberg Parish, the Rev. Melvin D. Geesey pastor, is made up of four congregations and observed the fifth anniversary of the present pastorate in December. During these years 286 members have been added to the parish and many improvements made in the four congregations at a cost of \$17,000.

The *Paradise-Shiloh Parish* recently called the Rev. J. Elmer Lease, graduate from Gettysburg Seminary last spring, to succeed G. W. Enders, D.D., retired. Pastor Lease will serve these two congregations from York.

The news reporter appreciates the notices sent by pastors of events in the congregation and will be happy to receive more of them.

PALMYRA—FIRST-BETHANY

(Continued from page 13)

agreement was difficult and a compromise was made on the innocuous and non-descriptive caption, "First." But it did become a "first" church, as we shall later see: First in need; first in exhibition of debt; first in extent of sympathy required and given; and first in possession of the sheriff—that is in its synod.

Physical Equipment

First Church stood as a witness to those halcyon days of confidence and optimism when the smartest and wisest of men in business as well as church over-guessed the future. A fine lot of large area was purchased and a good, substantial stone edifice erected. It was of the parish-hall, accommodating type of building with a square tower characteristic of its period of church architecture. Its main floor seats, in comfortable, removable, sectional seats, about 200 people. Its chancel is commodious and flanked on either side by a room suitable for pastor and officers' purposes. A section in the rear with accordion doors, affords privacy to adult classes or enlarged auditorium, and crowned with a balcony as an additional means of seating. The advance thought of its builders is shown by the addition on the balcony of a fireproof picture room with projection holes for movies.

The basement has a high ceiling with suitable boiler, kitchen and accommodating rooms, adaptable for even basketball requirements. The whole building reflects the thought of its day and the care and requirements of all religious and social needs. Its stately tower and sparkling gray stone walls house the memories of many happy days of joyful experiences. For about fifteen years it has echoed with messages of God's love and grace from the lips of very good preachers. Here for a decade and a half happy children have gathered and youth have been instructed and confirmed. Here adults have con-

fessed their sins and have been received into the faith of the great Reformer. Here tears of joy and laughter have mingled in the high experiences of a devoted people.

Difficult Days

But a day came when the morning sun of optimism did not dawn; when debts became the all-too-prominent issue; when the popularity of the congregation was shared by inquiring mortgage holders and bond holders; when money for interest once paid annually ceased to be available; when waiting creditors were no longer patient. Then a peculiar complexion added color to the whole scene. Worshipers, before liberal and confident, feared the future possession of their church and hesitated to give. Additional insecurity threatened. Now the sheriff, who before had been a friendly, sympathetic neighbor, was compelled to do his dreadful duty. For a year or more we hurried on, one step ahead, trying to elude his reach,—but. The first mortgagee was persuaded to reduce interest rate and co-operate as some others in like situations have done, but nothing could apparently postpone the impending doom.

It would be difficult to imagine a financial situation more complicated, involving an unusual debt structure and a devoted congregation. Perhaps you should see the picture more closely. The lot cost \$5,000; the building about \$45,000. The cost then of approximately \$50,000 was built into a debt of first mortgage \$15,000; second mortgage (bonds) about \$16,500; a third mortgage of \$5,000 and a fourth of \$3,000. Upon this frail structure of \$39,500 rested a note of \$2900 signed for the congregation and personally endorsed by seven of the leading men of the congregation. The third and fourth mortgages were held by the General Board of the Church and were not pressing, but every turn of affairs was complicated by the personally endorsed note. For about two years, when finances were lean, the congregation, now unable to pay principal or interest, juggled these three balls.

After about six or eight months of conferences, correspondence and patience, the bank was willing to sell its first mortgage assignment of \$4,000 unpaid interest and \$15,000 principal for \$11,500! The majority of second mortgage bondholders, agreed to accept one-half in cash or in new bonds. The note, it was agreed, should stand and interest and principal paid on monthly instalments. This would have reduced the debt structure by about \$15,000 or \$16,000 and made the situation more hopeful. The appeal was made to the General Board of the Church to purchase the first mortgage assignment and thus protect the bonds and their own mortgages by a loan of \$10,000 (the congregation to raise the additional \$1500). This appeal, twice made, was for good reasons rejected and the sheriff sale, twice postponed, finally took place on April 7, 1938, when a church officially appraised at \$22,625 went to the first mortgagee for One Hundred Dollars—above mortgage.

A New Situation

Now began a new situation, the congregation no longer owning the church, did

not know whether to vacate or not. If the congregation moved, it would have to pay rent. When vacant, the bank (now owner) would have to pay tax. Should the bank demand the property, it would have jeopardized its resale to the congregation. Thus for eight months the bank and the congregation played hide and seek. But the congregation thought best for the welfare of all parties, as well as by the grace of complications, to continue to worship in the church. Nor did the bank apparently want to collect their personally-endorsed note for the same reason, hoping that property and note might be purchased together. Each Sunday someone was sure to ask the already-embarrassed minister where we would worship next Sunday. Finally it was seen that the property could not be purchased for what the congregation thought it was able to pay after these months of diminished giving.

Now another stubborn but stern necessity faced the Lutherans of Palmyra. Since the sheriff had taken all equity, they had to protect themselves against a future and the corporation as a legal entity had to be dissolved. Thus meetings were held and the necessary newspaper announcements of four weeks were made and a final vote of dissolution was taken. But a constituency of approximately 300 Lutherans could not be neglected. So meetings Sunday after Sunday in different places were held, trustees appointed, and a new charter was secured, with constitution and by-laws adopted, under the name of Bethany Evangelical Lutheran Church of Palmyra, New Jersey. Bethany means "house of dates," and suggests the home of Martha and Mary and Lazarus, where our Lord so often enjoyed comfortable hospitality. Thus many who were "First Lutherans" are now enjoying the fellowship of the "house of dates" in the town of "palm trees." The trying and tedious experiences of these days none but a leader can appreciate. The thud of the sheriff's hammer may still be heard, but its painfulness is dissolved into a new circle of sweet and loyal fellowship.

The Note Must Be Paid

But the \$2900 note had to be paid. When this became a necessity, the congregation agreed that those who had endorsed the note and whose homes were now in jeopardy, should not suffer the slightest loss. Men who believed in their church and are moved by a love for promoting the gospel to the extent that, after they have given to the limit of their ability, are willing to put their possessions in the balance, are to be admired.

It was moving to see the congregation arise and resolve that these faithful ones must be protected. But where could the money be had? Again an appeal was made through the Synodical Mission Board to the General Board of the Church to secure a loan to be repaid at the rate of \$100 a month. Again it was granted with such a condition that the congregation could not accept it. The Synodical Board, in order to show its sympathy, loaned \$1,000 without interest for three years. Members of the congregation gave; some loaned; all available money was scraped together and on December 21, 1938, (mark it with festivity and fasting), a delegation visited

the bank and paid the note. The one thing that had hampered, disturbed and prevented many a solution was now cancelled. The endorsers were set free and the congregation was again independent. It was an eventful day toward which an eager congregation had looked for many years.

Confidence Developing

The General Board of the Church has loaned, without salary, a splendid pastor in the person of the Rev. Oliver W. Powers, and confidence is again developing. With the close of the year the congregation will vacate the property and go back to old Society Hall, where seventeen years ago the former First congregation began, and where less than a year ago the new congregation instituted its legal existence. But while a return has been made to the cradle, the years have witnessed progress to the gospel and the reclaiming of many lives. "First" has become the mother of "Bethany" and Lutheranism still thrives along the Delaware.

"THANK YOU"

Mulberry Home Family Made Happy by Thoughtful Churches

THE HOPEFUL spirit and the longing for the Christmas joy and cheer were harbingers of the Christmas festivities at Mulberry Lutheran Home; yet one dear old lady said: "I'm not going to get anything for Christmas; no one will remember me." "Oh, yes," responded the superintendent, "you are going to get some nice things." "How do you know?" queried the elderly lady. "I know because I have first hand information," answered the superintendent.

That evening a nearby church that had made special preparation presented a program of beautiful Christmas carols, and graphically placed before us the story of the shepherds, the Wise Men, the star, Joseph and Mary, and the Manger Child. Each of the members of the Home, including the staff, received useful gifts. The clouds disappeared, and the next morning the superintendent said, "Did you have a nice Christmas?" "Oh, yes, just fine. I've never had such a Christmas; the gifts, the program, the carols, it's just wonderful." This spirit was manifest throughout the entire season. Greetings and tokens of love and esteem, presents from churches and church members near and far, fruits, candies, ties, toilet articles, kind remembrances that dispelled the gloom of age and inactivity; all these things contributed to the blessed Christmas at Mulberry Home.

A Christmas program recalling the prophecies, the birth, the testimony of the aged Simeon and Anna, the prophetess; all the splendor of the nativity was presented by the old people.

The beautiful Christmas tree that adorned the assembly room, the decorations of the dining room, the Christmas turkey, and the spirit of Christmas will be remembered by the members of the Home.

Space does not permit a detailed account of the many donations of the churches, organizations, and individuals; but we say to all: Thank you, and may God's richest grace and love abide with you and the church.

C. J. FERSTER.

AGNES IDA SCHADE— EDUCATOR

A Tribute by Her Pastor

A RETIRED missionary, Agnes Ida Schade, entered the more abundant life Monday morning, December 19, 1938, at her home in Monaca, Pa. She was the first woman missionary of the General Council of the Evangelical Lutheran Church of North America. The commissioning service took place in St. John's Church, Philadelphia, Pa., October 16, 1890, in charge of Prof. Adolph Spaeth, D.D. The organization of the first Conference Women's Missionary Society among the women of the Lutheran Churches of Philadelphia and Vicinity was the immediate result of this commissioning service, whose primary object was the support of the women missionaries and their work in the foreign field.

Miss Schade was sent to Rajahmundry, India, and her entire active ministry of thirty-five years was spent in this field. Though interested in every phase of missionary work and activities in our India Mission among the Telugus, her outstanding and most fruitful service was rendered in the field of education. In 1895 she founded the Central Boarding School for Girls, which now bears her name to preserve and honor her memory. Later she established the Middle School, Higher Elementary and Training School for Girls. In this field she was a pioneer and pathfinder, but her work was so well done that in nearly all respects the Schade School for Girls in Rajahmundry remains to this day what she made it by her unremitting, self-sacrificing and successful efforts. It is looked upon as a model institution after which other schools in other fields have been established.

An Expert Linguist

According to the testimony of her fellow-missionaries there are very few educated Christian women in the Rajahmundry field today whom Miss Schade did not more or less mould for life, who in turn have had their influence upon the women, Christian and non-Christian, in the villages. Miss Schade applied herself so diligently to the task of mastering the rather difficult Telugu language that she became an expert therein and has spent much time in supervising the language study of new missionaries.

Ill health compelled Miss Schade to retire from active mission service in April 1925. Since retirement she made her home with her sister, Miss Emma Schade, at Monaca, Pa. Although practically an invalid—she was partially paralyzed—her love and zeal for mission work at home and abroad never ceased. As long as health permitted she served her home church, St. Peter's German Lutheran Church, Monaca, Pa., in many ways, as Sunday school teacher, superintendent of the Junior Luther League, the Ladies' Aid, and Women's and Young Women's Missionary Societies. To the very end she carefully prepared the missionary topics for our mission meetings. Her devotion, self-denial and self-sacrifice have been a blessing to our people.

Miss Schade was born August 22, 1857,

at Scottsville, near Monaca, Beaver County, Pa., daughter of Michael Schade and his wife, Justina, nee Klotz. When she was six years old her parents moved to Monaca, Pa., where she received her public school education. In 1872, she was confirmed by Pastor Peter Born in the old historic St. Peter's Church. Reared in a Christian home, her love for foreign missions was cultivated through the mission festivals and activities of her former pastor, the late Rev. F. C. E. Lemcke, and Dr. W. A. Passavant, Jr. Her Christian influence was strongly felt among her fellow students at the State Normal School at Millersville, Pa., where she graduated in 1886. For seven years she taught in the public schools and then for one year she served as a teacher in the Lutheran Orphans' Home at Zelenople, Pa. Following her call to the foreign mission field in India, October 1890, anniversary memorial meetings were held in her home church in memory of her. These were annual affairs and much interest was shown in the mission cause. The first church bell and communion set of old St. Peter's Church were sent to Miss Schade to be used in her school at Rajahmundry.

The funeral service was held December 21, 1938, at St. Peter's Church, Monaca, Pa., in charge of her pastor, the Rev. Hans O. F. Simoleit, assisted by Dr. George Drach, general secretary of the U. L. C. A. Board of Foreign Missions; the Rev. Dr. Henry H. Bagger, president of the Pittsburgh Synod; and the Rev. Charles E. Read, pastor of the Church of the Redeemer, Monaca. Prior to the church service a private service was conducted by Pastors Simoleit and Read at the home of her only surviving relative, a sister, Miss Emma Schade, who, because of a hip injury, was unable to attend the church service. Her remains were laid to rest in the old church cemetery at Monaca, Pa. Fellow ministers of Beaver County from the Pittsburgh Synod served as pallbearers.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

HANS O. F. SIMOLEIT.

ASHFIELD CONGREGATION HONORS BENEFACTRESS

Dinkey Memorial Lutheran Church, Erected by Mrs. Charles M. Schwab in Memory of Parents, Holds Memorial Service

MRS. CHARLES M. SCHWAB, wife of the head of the Bethlehem Steel Company, died at her home in New York City January 12. She left behind her many testimonials of her charitable nature. During the fifty-five years of a happy wedded life she and her husband shared in many gifts and philanthropies. The part she played in the Lutheran Church at Ashfield makes her life of interest to Lutherans.

Emma Eurana Dinkey was born September 12, 1859, in East Penn Township, Carbon County, Pa., the daughter of Lutheran parents, Mr. and Mrs. Reuben Dinkey. She was baptized by the Rev. E. A. Bauer, the first Lutheran pastor of the church at Ashfield, Pa. Her father, an

employe of the Lehigh and New England Railroad, was killed in a railroad accident. Shortly after, the family moved to Weatherly and then to Braddock, a suburb of Pittsburgh. At Weatherly she united with the Presbyterian Church and remained a Presbyterian until her death.

In 1915 she erected the Memorial Church at Ashfield at a cost of \$40,000, fully equipped. It is a union church, Lutheran and Reformed. It was called the Dinkey Memorial Church in memory of her parents, who are buried in the adjacent cemetery. The church is built of Blue Mountain stone, quarried from the mountains where the benefactress spent many happy hours of play in childhood days, and is one of the most imposing churches in the neighborhood. Up to 1928 the Schwabs were regular attendants at the homecoming services held each September 15.

On the morning of January 15, 1939, the Rev. R. A. Beck, Lutheran pastor of the congregation, conducted a memorial service in the church to the honor of Mrs. Schwab.

DR. STOVER'S TWENTIETH ANNIVERSARY

THE TWENTIETH anniversary of Dr. Ross H. Stover as pastor of Messiah Church, Philadelphia, Pa., was observed December 31, 1938. Dr. Stover is the eighth pastor of this congregation, former pastors having been: Drs. F. W. Conrad, J. R. Dimm, Joel Swartz, Eli Huber, Milton H. Valentine, Herbert C. Alleman, and Daniel E. Weigle.

Messiah Church was founded in 1859 by members of St. Matthew's Church and the congregation first bore the name of Barlow Mission in honor of the superintendent of St. Matthew's Sunday school. Passing through depressions which almost closed her doors, and through three fires, one of which destroyed the building, Messiah stands today as Philadelphia's largest Protestant church for white people, and is known over a large part of the country for its successful Thursday evening services. Her pastors have been prominent in the life of the church at large and have occupied important positions in the general work of the Church.

Among the blessings counted by Dr. Stover during these twenty years are the following: New members, 4,003; children baptized, 847; weddings, 812; funerals, 1,611. Easter Sunrise Services have been held at Temple Stadium since 1935 with attendances ranging from 40,000 to 75,000; Lenten Sunday Night Services have been held in the Metropolitan Opera House since 1930 with an average attendance of 3,800 for the nine years; each successive communion, with but two exceptions, has been more largely attended than the previous one; benevolences have been paid each year with excess; at no time has this congregation borrowed money or had a deficit. The church is open the entire year and the services have been broadcast since 1925.

Messiah Church reports 2,779 baptized, 1,934 confirmed, 1,135 communing, and 1,685 contributing members; 1,077 scholars and 85 officers and teachers in the church school; the year's expenditures, \$54,844.

PRE-VIEWS FROM HOLLYWOOD

Dr. J. George Dorn Writes Concerning Recent Films

Dawn Patrol. Warner Bros. Gripping and dramatic presentation of the most hazardous part of the service. Remarkable cast, sympathetically directed. One of the finest pictures advocating peace. Obviously not for younger children; otherwise, family.

Kentucky. 20th Century-Fox. A modern Montague and Capulet romance mingled with the great Derby of Kentucky (photographed on the spot). Color effects superb. Family.

The Shining Hour. M-G-M. A brilliantly presented, extremely well acted and pertinent social drama, somewhat "sophisticated." Adults.

Tom Sawyer, Detective. Paramount. A Mark Twain melodrama. Highly acceptable to those who enjoy homespun entertainment. Parts a bit sensitive to children; otherwise, family.

Ride a Crooked Mile. Paramount. A rather unusual picture in plot. Acting and production above average. Moral values high and intriguing. Not for sensitive children; otherwise, family.

The Duke of West Point. United Artists. A perfect picture for those who relish the honor and glory of West Point. Extremely popular with families.

PULASKI CHURCH OBSERVES GOLDEN JUBILEE

THE GOLDEN JUBILEE of Woman's Memorial Lutheran Church, Pulaski, Va., was celebrated December 11, with President Hugh J. Rhyne of Marion College, preaching a special sermon. Greetings were read from former pastors, and a golden cross was presented by Dr. J. W. Keister, who is the only remaining founder of the Lutheran church in Pulaski. Dr. Keister has been a loyal supporter of the congregation for fifty years. The Rev. J. Luther Mauney, present pastor, read a history of the congregation.

Begun as a mission project of the old Southwest Virginia Synod, the congregation has justified the vision of its founders. The cornerstone was laid in 1889, and one year later the church was dedicated. An interesting feature of the dedication is the fact that each of the pastors of other churches closed their own church for this occasion, and it is recorded that each contributed ten dollars toward the removal of the remaining debt of the church at this service.

Although the site for the church building was selected fifty years ago, it could not be improved upon today. It occupies a commanding view on Washington Avenue at Fifth Street. The congregation owns a modern and well-equipped parsonage located on an adjoining lot.

December 4 the Sunday school broke all records for attendance when the new Sunday school basement was dedicated with special services. There is new life and new hope among the members. It is easily evi-

dent to those who have long known the congregation. Her present progress will bring gladness to a long line of distinguished ministers who served in other days when the congregation was struggling for a foothold in a territory where the Lutheran Church was little known and members were few. It is a long leap from that day fifty years ago when Dr. L. A. Fox, the "grand old man" of Roanoke College, now of sainted memory, preached the dedicatory sermon on the well-known text from I Timothy—"The House of God Which is the Church of the Living God, the Pillar and Ground of Truth," to this present December when the Rev. Hugh Rhyne stressed the importance of the church to the world today.

Among the present pastors of the Lutheran Synod of Virginia who have served this congregation, we find the names of Paul Sieg, J. I. Coiner, C. J. Rice, J. K. Cadwallader (supply), and Dr. C. Brown Cox. April 15, 1937, the Rev. J. Luther Mauney, after a successful pastorate with the Zion-St. James congregation, Waynesboro, Va., became pastor of Woman's Memorial Church.

NEW YEAR IN NEW CHURCH

Bethany Congregation, Newberry, S. C., Enters New Church

ON NEW Year's Day, at three o'clock in the afternoon, there was a public opening service for Bethany Lutheran Church in the Oakland Mill community in Newberry. The pastor, the Rev. J. B. Harman, was in charge of the services and the main address was delivered by the Rev. E. Z. Pence, president of the Synod of South Carolina. Brief greetings were extended by the Methodist and Baptist pastors of the community and the representatives of various organizations of the synod.

This was a great day for the pastor, members and friends of the congregation. The hopes of many days have been realized.

At different times, since the beginning of this community, the advisability of conducting services for the Lutherans here was discussed, but nothing definite was done until the summer of 1935, when the Rev. Gilbert B. Goodman, then a theological student, by authority of the Mission Committee began holding services in the Oakland school house. When he returned to the seminary in the fall to resume his studies, the services were continued by E. B. Keisler, D.D., until the spring of 1936, when J. C. Peery, D.D., took charge. Under the capable leadership of Dr. Peery the congregation was formally organized June 10, 1936, and he supplied here until November 1, 1936. After its organization this congregation was united into a pastorate with Summer Memorial Church, Mollohon. For the pastor of this pastorate the services of the Rev. J. B. Harman were secured. He took charge November 1, 1936. Under his leadership the membership has more than doubled—it is now eighty.

Ever since the organization of the congregation, one of the outstanding material needs was a house of worship. This was

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felt not only by the pastor and members of the congregation, but also by the Lutherans of Newberry County and elsewhere. At a meeting of the Newberry Conference May 12 and 13, 1937, a resolution was offered by a layman and was adopted that the conference would give all the support possible toward the erection of a church building for Bethany congregation, and on May 30 following, the Lutheran Brotherhood of Newberry County passed a similar resolution. It was decided that a flint rock, veneered building, somewhat like the Mt. Pilgrim Church near Prosperity, would be the most suitable type of building. Following the action of these two bodies, three committees were appointed—one to look after the gathering of the rock by the congregations of the conference; one to see how much lumber would be donated; and the third, to see how much money could be raised. These committees worked faithfully, but the committee to look after the hauling of the rock was the most successful, perhaps due to the fact that rocks were more plentiful in some communities than either lumber or money. However, some congregations responded well in all respects. Valuable assistance has been received from other sources also.

Valuable Assistance

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Street, leading to the Country Club; and, further, by giving valuable financial assistance and helping in other ways towards the building. A prominent Lutheran in Columbia gave 5,000 brick; the Women's Missionary Society of South Carolina gave \$200; many people of Newberry gave money; many people of the Oakland community outside the congregation and people of other communities assisted in the work of the building, painting, wiring the building and installing lights, etc. There are two other gifts that are prized very highly—the pulpit Bible given by Dr. E. B. Keisler and a Bible for the reading desk given by Dr. Peery.

In addition to all of this help was the capable supervision and workmanship of Mr. W. E. Koon of Chapin and his co-workers. In addition to connection with the building of the church they have built all the furniture. This is the thirteenth church that Mr. Koon has built, three of them this year.

Now the building is completed and furnished; and the members, who have worked hard in heat and cold, and the pastor are a happy and thankful group.

SCHWARZWALD CHURCH MAKES EXTENSIVE IMPROVEMENTS

SCHWARZWALD CHURCH, which dates back to 1737 (the Rev. John Early suggests 1717) observed its two hundredth anniversary with appropriate services in 1937, installed a new pipe organ in the early part of 1938, and continued the year's activities by making extensive improvements and renovations costing \$3,500. This amount was paid within \$250 at the close

of the services of rededication January 15, 1939, without any personal solicitation.

The chancel was re-arranged on churchly lines with the usual furnishings and appointments and with a reredos, and presents a beautiful appearance. Donations of paint for the whole structure, carpets, linoleum, chandeliers, windows and other furnishings were announced.

The present site has been occupied by three structures: the first a log building, the second stone, and the present commodious brick church. Out of Schwarzwald Church have sprung the congregations of Amityville, Spies, and Friedensburg, not to mention the many members who have united with city churches. The Lutheran congregation has been served by but two pastors in the past seventy-eight years: the Rev. B. D. Zweizig who served from 1861 to 1903, and the Rev. William O. Laub, who began his pastorate in 1904, will complete thirty-five years of pastoral service here June 1. The erection of a beautiful church in West Reading, the additions and improvements at Schwarzwald, the steady growth of both congregations, his service as president of the Reading Conference, his membership on committees, are evidence that his ministry has borne fruit.

At the rededication services January 15 the addresses in the afternoon were delivered by the Rev. Marvin H. Stettler, pastor of St. Paul's Lutheran Church, Reading, and the Rev. Ralph L. Folk, Reformed pastor of the congregation; and in the evening by the Rev. Franklin D. Slifer, pastor of Maxatawny Reformed Charge, and Pastor Laub.

HELLERTOWN CHURCH REDEDICATED

CHRIST CHURCH, Hellertown, Pa., rededicated its house of worship at three services January 1, 1939, after extensive improvements had been made. In the morning the sermon was preached by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania; in the afternoon addresses were delivered by Dr. Conrad Wilker, president of the Allentown Conference, Dr. James F. Lambert of Catasauqua, Pa., and the Rev. Corson C. Snyder of Bethlehem; and in the evening by Dr. Preston A. Laury, pastor emeritus of St. Matthew's, Bethlehem; the Rev. Howard H. Krauss, Red Hill; and the Hon. Robert Pfeifle, Mayor of Bethlehem.

The Rev. Robert H. Krauss has been pastor of this congregation since 1916. This was a union church from its founding in 1870. The present building, erected in 1897 to replace the church that was partially destroyed by a cyclone in 1890, now has become the property of the Lutheran congregation by purchase of the half share and interest from the Reformed congregation in January 1938. Since acquisition a number of improvements have been made to the building. In 1881, Christ congregation united with Christ Church, Lower Saucon and St. Luke's (Old Williams) to form the Hellertown Lutheran Parish. The Rev. William A. Lambert, the Rev. Robert Schlotter, and the Rev. Titus Scholl are sons of the congregation.

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160.00	6	2.81
200.00	7	3.02
250.00	8	3.15
320.00	9	3.30
400.00	10	3.50
500.00	11	3.72
600.00	12	4.02
700.00	13	4.40
800.00	14	4.85
900.00	15	5.28
1,000.00	16	6.00

ST. PETER'S, SHEPHERDSTOWN-TOWN, REDEDICATED

ST. PETER'S CHURCH, Shepherdstown, Va., was reopened December 11 with special services. For months the congregation worshiped in Shepherd College while the church was being renovated. Improvements included redecoration of walls and ceiling; beautiful new hanging lanterns; new panel box work in front of the choir box; painting the woodwork except the pews; organ repainted and modernized; choir stalls introduced; new lights placed in the Sunday school room; oak paneling placed around the walls in the chancel, and a new pulpit installed to replace the one in use since 1906 when the church was erected. A basement has been provided beneath the church and will be of great help to the work of the congregation.

St. Peter's was filled with members and friends on the morning of December 11 when Russell D. Snyder, D.D., a former pastor and now a member of the faculty of the Philadelphia Seminary, preached the sermon. The service was in charge of the pastor, the Rev. John H. Fray, whose untiring work and capable leadership are responsible for the improvements made. The beautiful pulpit is a memorial to Miss Amanda Frances Miller and Mrs. Margaret Grant.

The Shepherdstown Parish is completing the erection of a modern parsonage, built of native blue limestone. St. James congregation of the parish, located at nearby Uvilla, reopened their beautiful church several months ago, after making a number of desirable changes.

PERSONAL

Grace Church, Dayton, Ohio, has recalled one of its former ministers to a second pastorate. November 20, 1938, by a unanimous vote, the congregation elected H. W. Hanshue, D.D., of Louisville, Ky., to be its pastor. Dr. Hanshue served this congregation from 1914 to 1919. He began his second period of service on New Year's Day and on January 8 was formally installed by Joseph Sittler, D.D., president of the Synod of Ohio. The following Thursday night a congregational reception was tendered Dr. and Mrs. Hanshue. All the local pastors of the United Lutheran Church were present and voiced a hearty welcome; also the executive secretary of the Dayton Council of Churches.

The Rev. H. G. Koch of Cedarburg, Wis., is steadily recovering from the affliction that removed him from service late in October 1938. He has been given a leave of absence until March 1, when it is confidently expected that he will be able to resume his duties.

The Rev. Dr. Ira R. Ladd, pastor of Trinity Church, Louisville, Ky., was appointed chaplain of the S. S. Bremen on its mid-winter South American cruise leaving New York February 11 and returning March 24. Mrs. Ladd will accompany him on the trip. The church council granted their pastor this opportunity in lieu of his usual summer vacation.

The Rev. W. V. McCray has resigned as pastor of the Churchville Parish of the Virginia Synod to accept the call of the Cripple Creek Parish of that synod, effective February 1. He served the Churchville Parish for four years.

Hon. C. Hale Sipe, legislator representing the forty-first senatorial district of Armstrong and Butler Counties in Pennsylvania, was one of the sixty-one recipients of meritorious service medals made public by Governor George H. Earle January 12. Senator Sipe was recognized "for outstanding services in the preservation of traditions and history in Pennsylvania."

MANSFIELD PASTORS DISCUSS EVANGELISM

THE PASTORS of the Mansfield district, Ohio, met January 17 for an all-day study of Evangelism, in St. Matthew's Church, the Rev. Charles F. Sheriff pastor. The opening liturgical service was conducted by the president of the Mansfield Lutheran Pastors' Association, the Rev. Herman L. Gilbert. H. S. Garnes, D.D., preached the sermon on the subject, "The Word and Evangelism." Dinner was served by the ladies of the church.

The afternoon session was spent in discussion of the technique of Evangelism: "Saving the Unchurched," "Conserving the Membership of the Church," including the children and youth, "Reclaiming the Delinquent Member of the Church." The plan of Teaching Missions as outlined by the Committee on Evangelism was also discussed and the opinion of the pastors requested concerning the value of this plan of educational evangelism. It was unanimously agreed that this plan was excellent and should be carried out more extensively by pastors.

Those participating in the program were Dr. Grover Swoyer, Dr. H. S. Garnes, Dr. D. Bruce Young, the Rev. Simon Metzger, the Rev. Carl Kessler, Dr. Arthur H. Smith, the Rev. R. C. Wolf, the Rev. J. M. O'Morrow, and the Rev. C. F. Sheriff, chairman of the Evangelism Committee of the Synod of Ohio.

CONGREGATIONS

Cleveland, Ohio. Bethany congregation celebrated the twentieth anniversary of the ordination of the pastor, the Rev. J. H. L. Trout, at a special service Sunday, December 4. The sermon was preached by the pastor who confirmed him, the Rev. Robert W. Woods of the Church of the Redeemer, Pittsburgh, Pa. The service was conducted by Mr. Donald F. Alber, a student at Hamma Divinity School, Bethany's first son in the ministry, if he is ordained upon graduation this year. He spoke briefly upon "The Call to the Ministry." Another young man from Bethany who is a student for the ministry, Mr. Edward Orinsky, could not be present, but sent a letter which was read.

The service was planned not only to honor the pastor but also to present the claim of the gospel ministry to the sons of the parish. The sermon theme was, "Chosen of God."

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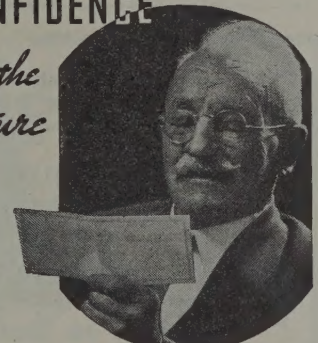
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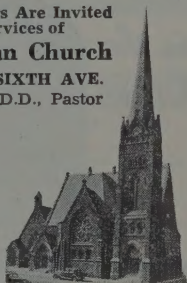
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A beautiful silk pulpit gown was presented to the pastor as a gift from the Altar Guild. Special mention was made of the remarkable growth and development of this church under the present pastorate of fourteen years. The membership has almost trebled; a beautiful new Gothic structure has been erected, and much progress has been made in education, worship, organization, etc. Special mention was made of the ministry of music, led by the pastor's wife. This department has grown from a quartet to two choirs numbering sixty-four voices, both appropriately vested.

McClure, Pa. A new method of celebrating the Christmas season was launched in McClure, when the program from the "Tower of Chimes," located in the belfry of St. Matthew's Lutheran Church, was broadcast nightly. Choirs and soloists and speakers from various churches in the city participated in these broadcasts. Saturday evening, December 24, the program was broadcast from 6.00 to 6.30 o'clock, and from 9.00 to 10.00 o'clock, with addresses by the Rev. J. R. Schechterly of the Evangelical Church, the Rev. A. J. Henning, pastor of St. Matthew's, and Dr. Sanford N. Carpenter, pastor of Christ Lutheran Church, as speakers. St. Matthew's Choir sang carols Christmas morning from the "Tower of Chimes," and at the early morning service Pastor Henning delivered the Christmas message.

January 1, 1939, seven catechumens were confirmed in St. Matthew's Church, and the Holy Communion was administered. January 15 eight catechumens were confirmed in St. James Church, Troxelville, part of the McClure Parish, and one adult was baptized. Several members have been received by letter of transfer into St. John's Church at Ridge, and at St. Matthew's.

The Every Member Visitation has been conducted in the three churches, and pledges have been more generous for current expenses. Apportioned benevolence has been stressed by the pastor in sermons and pastoral visits. An increased attendance at services is noted.

New York, N. Y. Singing Christmas carols all the way, sixty members of the Young People's Fellowship of St. Peter's Church of Manhattan spread the spirit of Christmas December 23 in mid-town New York. They rode from the church at 54th Street and Lexington Avenue in three open hay wagons to the Lenox Hill Hospital at Park Avenue and 77th Street, where the young folks sang carols for the patients.

The singers were garbed in gay multi-colored winter sports clothes. The drivers wore high hats with bright red scarfs. Horses and wagons were hung with bells and holly wreaths and other decorations appropriate to the season.

Santa Claus was in the second hay wagon, and trombonists from the Columbia University Band were standing next to the drivers of the other two wagons.

At the hospital the carolers sang around a large Christmas tree on the roof of the lodge, while hundreds of patients in the twelve-story sections on each side assembled on the ambulatories of every floor. For the patients who could not leave their beds, the nurses hung mirrors so that they too could see as well as hear the singers.

After a half-hour program the group rode down Park Avenue still singing Christmas hymns. At the parish house refreshments were served and gifts were exchanged. Arrangements were made by the Rev. W. John Villaume, assistant pastor of St. Peter's. The Rev. Alfred B. Moldenke, Ph.D., is the pastor.

Sacramento Parish, Pa. Lutheran and Reformed congregations of Zion Church, Erdman, Pa., have beautified their church by painting the exterior and interior. Furniture and woodwork were varnished. On the evening of December 4, 1938, services of rededication were held, and both pastors, the Rev. Paul Scheirer, Reformed, and Dr. D. I. Sultzbach, Lutheran, participated in the services. The sermon was preached by the Rev. R. L. McNally of Sunbury, Pa. Prof. Robert McNally, organist of St. Luke's Lutheran Church, Sunbury, conducted the musical program. All available seating space was occupied.

The following Sunday was a day of rejoicing in Trinity Lutheran Church, of which Dr. Sultzbach is pastor. Material changes in the church included a new roof, new lights, choir stalls, book shelves, painting the exterior and interior, and varnishing the furniture. A beautiful window, "Christ in Gethsemane," was placed above the altar. At the morning service December 11 the church was rededicated and Holy Communion administered. Dr. J. H. Raker of Allentown, Pa., preached the sermon. In the afternoon Rally Day Services were held in the Sunday school, and the Rev. A. R. Appel delivered the principal address. In the evening special services were held by the Ladies' Aid and Luther League. Sister Margaret Frey of Philadelphia delivered the address.

Thursday evening following, a service was held and the pastors of the various congregations participated. At all services the church was crowded.

GIVING IS LIVING

"FOR GIVING is living," the angel said; "Go feed to the hungry sweet charity's bread."

My selfish and querulous answer ran, "And must I keep giving again and again?" "Oh, no!" said the angel piercing me through, "Just give 'till the Master stops giving to you."

—Unknown.

SYNOD

The seventy-ninth annual convention of the Georgia-Alabama Synod will be held in the Church of the Redeemer, Atlanta, Ga., John L. Yost, D.D., pastor, February 7-9. Opening session, 7:30 P. M., Central Standard Time, Tuesday, February 7. W. A. Reiser, Sec.

CONFERENCE

The thirty-sixth semi-annual convention of the Eastern Conference of the United Evangelical Lutheran Synod of North Carolina will be held February 7 and 8 in Beck's Lutheran Church, Lexington, N. C., the Rev. Roy L. Fisher pastor. Walter N. Yount, Sec.

OBITUARY

Mrs. Sophia Conradi

mother of the Rev. W. C. Conradi of Canon City, Colorado, passed to her eternal reward December 23, 1938, at Sibley, Iowa. Funeral services were held December 26 from Trinity Church of that city, the Rev. E. R. Sommerfeld officiating. Mrs. Conradi had been a member of the Ladies' Aid of that church for more than twenty-five years. W. C. C.

Mrs. Fred R. Matson

"Full of good works and alms deeds," is what the pastor quoted at the passing of the late Mrs. Pauline Katherine (nee Ohle) Matson. The husband, Mr. Fred R. Matson, is the son of the late C. R. Matson, who was Cook County Sheriff at the time of the Hay-Market Riot in Chicago.

Mrs. Matson had a rich life in her own right. As a teacher in the city schools before her marriage, as a worker in the local church, whether in the auxiliary societies or the church school, she wrought definitely and with appreciated success. As president of, and as worker in, the Missionary Society, she did notable work. At the time of her death, she was first vice-president of the Lutheran Woman's League and also vice-president of the Board of Managers of the Receiving Home. She was ex-president of the Chicago Conference Missionary Society and patron and protege secretary of the State Society.

With all the fine qualities that marked Mrs. Matson's life, the most outstanding one of all was her deep devotion, and her unflinching and sympathetic attendance at divine worship. A daughter was taken home in infancy, and Mrs. Matson's chief ambition was to have her sons, Frederick, Jr., and John H., trained to love and honor our common Lord and Saviour. Frederick is finishing his Ph.D. requirements at Michigan University and has had several years of archaeological work in the Near East. John is employed at home. It is a strange irony of fate that three sisters all passed in the course of the last six months. J. A. Leas.

Mrs. Jacob S. Moser

In accordance with her last wishes, Mrs. Sarah E. V. Scherer Moser, wife of the Rev. Jacob S. Moser, and descendant of a distinguished line of Lutheran clergymen and educators for eight generations in this country, was buried with private and simple rites. Services were conducted by her cousin, the Rev. Dr. J. J. Scherer of Richmond, Va.

Mrs. Moser died at her home in Washington, D. C., after an illness of a year.

Born in Salisbury, N. C., June 13, 1852, she was the daughter of the Rev. Simeon Scherer and Mrs. Mary Ann Davis Scherer. Her grandfather was one of the founders of Roanoke College, Virginia.

She was educated in North Carolina and was married to the Rev. Jacob S. Moser in 1874. She made her home in the Shenandoah Valley, Madison Courthouse and other parts of Virginia, and in California, before coming to Washington in 1902.

Besides her husband, she leaves two brothers, the Rev. L. P. Scherer of Washington, D. C., and Dr. James A. B. Scherer of San Francisco; eight children, Mrs. Donald Wallace MacNair, Harless H. and John Jacob Moser in California, and Charles K. Moser, Dr. James M. Moser, Mrs. Walter H. Thrall, Miss Ruth E. Moser, and Mrs. Grace Willis in Washington; and twenty grandchildren and great-grandchildren.

CHANGE OF ADDRESS

Allbeck, D.D., M. M., from 600 Mulberry St., Scottsdale, Pa., to 243 W. Second St., Mansfield, Ohio.
Bockelmann, E., from 718 N. 22d St., Milwaukee, Wis., to 2101 W. Wisconsin Ave., Milwaukee, Wis.
Delo, Frank S., from 847 S. 14th St., Lincoln, Nebr., to Hardy, Nebr.
Fabianske, A. H., from Camden, Ind., to 926 S. Second St., Alpena, Mich.
Grunwalt, Edwin G., from 1303 N. 44th St., Milwaukee, Wis., to Holland, Iowa.

Hamme, H. Edward, from 704 W. Fifth St., Marysville, Ohio, to 112 W. Williams St., Kent, Ohio.
Hersch, Paul T., from DeSoto, Ill., to 3535 Vernon Ave., Brookfield, Ill.
Highberger, R. R., from Box 397, East Canton, Ohio, to 11 N. Third St., Tipp City, Ohio.
Huddle, K. Y., from Rockingham, Va., to Box 33, Andrews, N. C.
Ihlenfeld, Fred. W., from 707 W. Howard St., Winona, Minn., to St. Mark's Lutheran Church, cor. Fourth Ave. and Eighth St., N. Fargo, N. D.
Kuehner, Paul C., from Goliad, Tex., to R. F. D. 3, Pender, Nebr.
Latshaw, Daniel, from Cherryville, Pa., to Tannersville, Pa.
Leshner, Leland H., from 510 Iowa Ave., Muscatine, Iowa, to 847 S. 14th St., Lincoln, Nebr.
Mattes, D.D., John C., from 625 Quincy Ave., Scranton, Pa., to 360 Wartburg Place, Dubuque, Iowa.
Mollenauer, E. J., from 454 Woodruff Ave., Syracuse, N. Y., to 83 Christopher St., New York, N. Y.
Nicely, Daniel, from 304 Locomotive Ave., Willow Grove, Pa., to 207 Corinthian Ave., Willow Grove, Pa.
Portz, C. A., from 11 Lynnwood Ave., Wheeling, W. Va., to Newcomerstown, Ohio.
Powers, Oliver W., from 1211 Spruce St., Philadelphia, Pa., to 919 Lincoln Ave., Palmyra, N. J.
Rice, D.D., Charles E., from 209 Detroit St., Bellefontaine, Ohio, to 301 N. Detroit St., Bellefontaine, Ohio.
Scharf, Edward, from 303 S. Galena Ave., Freeport, Ill., to Baltic, Ohio.
Tambert, Carl, from 165 S. Central Ave., Burlington, Iowa, to 715 S. Third St., Clinton, Iowa.
Tonsing, Ernest, from 701 Oak St., Valley Falls, Kan., to 1106 N. "B" St., Wellington, Kan.
Tranberg, C. P., from 5519 Kenwood Ave., Chicago, Ill., to 5488 Greenwood Ave., Chicago, Ill.
Voigt, Henry, from 14 Arcadia Place, Vineland, N. J., to 921 New Pear St., Vineland, N. J.
Whittecar, George R., from 613 Mill St., Beloit, Kan., to 324 S. Gillette Ave., Tulsa, Okla.

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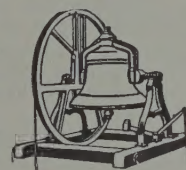
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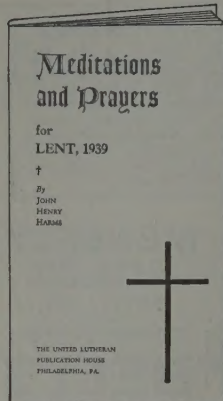
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